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REPORT
OF THE
SUPERINTENDENT, ARCHÆOLOGICAL SURVEY,
BURMA,
FOR THE YEAR 1937-38.

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RANGOON

SUPERINTENDENT, GOVERNMENT PRINTING AND STATIONERY, BURMA
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RESOLUTION

ON THE

Report of the Superintendent, Archæological Survey, Burma,
For the year 1937-38.

Extract from the Proceedings of the Government of Burma, Education Department, Education I Branch—
No. 16QW38, dated the 14th October 1938.

READ—

The Report of the Superintendent, Archæological Survey, Burma, for the year 1937-38.

RESOLVED THAT—The Report be published.

By order,

KYAW DIN,

*Additional Secretary to the Govt. of Burma
Education Department.*

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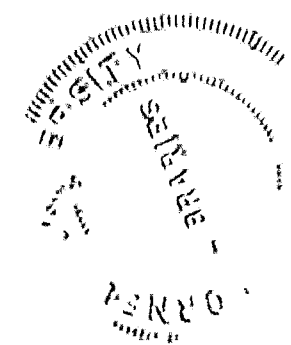
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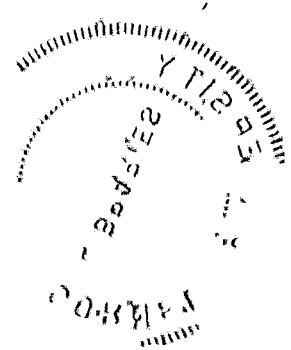


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REPORT

OF THE

Superintendent, Archæological Survey, Burma

For the Year 1937-38.

SECTION I.

CONSERVATION.

The Government of Burma originally allotted Rs. 50,000 which figure was later revised to Rs. 49,460 for the conservation of ancient monuments in Burma during the year under report as against a sum of Rs. 58,701 granted by the Government of India in the previous year ; the expenditure incurred amounted to Rs. 49,328 out of which Rs. 16,979 were spent on the execution of special repairs and Rs. 32,349 on annual repairs.

SPECIAL REPAIRS.

Mandalay.—Under this head the Department undertook (i) the continuation of the reconstruction of Pyatthat (No. 48) over the South Main Gate of Fort Dufferin, Mandalay, (ii) special repairs to the apartments of the Central Queen in the Mandalay Palace, and (iii) special repairs to the Watch Tower.

The Pyatthat (No. 48) over the South Main Gate known in Burmese as *တောင်တန်း*, of which notice has been already made in my last report,¹ has now been completely rebuilt in conformity with the original design. The work undertaken here during the year consisted of : the adding of the superstructure of the Pyatthat resting on renewed *pyinkado* posts, the making of concrete footing and new brick work, replacing wood carvings and a 2-foot diameter umbrella (*Hti*). All this involved an expenditure of Rs. 9,670 out of the sanctioned amount of Rs. 10,603. Thus the work of reconstructing the whole Pyatthat against a much revised estimate of Rs. 15,320 has now been finished at a cost of Rs. 14,657-9-9 and a fresh lease of life given to this beautiful example of Burmese architecture which forms, together with the mellowed brick wall and the moat, such a distinctive and charming feature of the last Burmese Capital. (See Plate I.)

With the sinking of many posts the apartment of the Central Queen threatened to collapse. Post-footings have now been provided and flooring and joists have been renewed at a cost of Rs. 2,821 which was the amount sanctioned by Government.

In my last report¹ it has already been noticed that the Watch Tower of the Palace has been in dangerous condition for many years past and that the repair work which remained to be done was estimated to cost about Rs. 6,000 excluding agency charges. This year the Department was able to spend only Rs. 1,315, the amount sanctioned for its repairs, which comprised renewing of the stair-case and the renewal of some of the teak timber and ornamental works.

¹ That report was not published in Burma but incorporated in the Archæological Survey of India Annual Report for the year 1936-37.

ANNUAL REPAIRS.

The works described above were the special repairs carried out by the Department through the agency of the Public Works Department which executed also the annual repairs to and maintenance of protected monuments and attached gardens.

Mandalay.—At Mandalay the maintenance of the Pyatthats on the four walls of Fort Dufferin and the regular repairs to the Palace Buildings have always been the most costly items in the programme of conservation works in Burma. The reasons are obvious. The materials of the Palace Buildings are practically all wood and a certain proportion of the original timber was brought over from Amarapura after dismantling the Palace there. The strong monsoon winds and the vibration caused by the frequent passage of trains, motor lorries, heavy bullock carts, motor buses and cars often cause considerable damage to the Pyatthats referred to above. A sum of Rs. 3,994 was spent this year on the annual repairs to Palace Buildings consisting in earth-oiling with red ochre, plain earth-oiling, white washing, renewing teak carvings, providing concrete post-footings, constructing brick work and floors and renewing corrugated iron roofing; and the repairs to Pyatthats on the Fort walls consisted in earth-oiling with red ochre, renewing teak carvings, replacing the old leaking roofs with $1\frac{1}{2}$ " double plank roofs and old decayed posts with 6" teak posts and also providing concrete footings to the main posts whose bases had rotted, the expenditure incurred amounting to Rs. 3,998.

At the Tawyagyaung Pagoda in Fort Dufferin, the jungle was cleared, broken masonry and plaster were repaired and the main shrine whitewashed at a total cost of Rs. 98.

The Royal Tombs in the Fort received also due attention; the amount spent on them was Rs. 147 and the work done consisted in white washing, providing concrete post-footings and executing petty repairs.

There is nothing of special interest to mention in connection with the gardens on the Palace Platform at Mandalay. The usual routine work of maintenance of lawns and flower beds was carried out; the upkeep of the gardens during the year cost Rs. 3,830.

Amarapura.—At the Taungthaman Kyauktawgyi Temple at Amarapura the Department spent Rs. 481 in replacing four decayed beams, oiling all the beams in the lower and upper roofs and renewing the $1\frac{1}{2}$ " cement concrete floor in parts of the shrine.

Measures to stave off further decay were taken at the remains of Bodawpaya's Palace at Amarapura by renewing the 1" lime plaster, clearing vegetation growth and replacing ten "Seindaungs" on the top of the wall of the Shwedaik building at a cost of Rs. 334.

The Royal Tombs at Amarapura also underwent repairs and these consisted in renewing plaster carvings and the plaster of the walls; clearing jungle growth and stopping leakages on the roofs. The expenditure incurred was Rs. 249.

The caretaker to the Royal Tombs and remains of Bodawpaya's Palace continued in service during the year and his wages amounted to Rs. 180 as in previous years.

In my annual report for the year ending 31st March 1924 I made the following remarks in connection with the conservation of the Original Inscription Stones collected by King Bodawpaya:

"With a view to conserve the original inscriptions collected by King Bodawpaya and placed near Singyo-Shwegu Pagoda, which is situated at one corner of the old Amarapura City, Mr. Taw Sein Ko, late Superintendent, Archaeological Survey, had them removed near the Patodawgyi Pagoda, Amarapura, close to the railway line. There are 739 stones including fragments. The inscriptions which were in a good state of preservation were set up on a masonry platform and a shed was erected over them. These were, however, only temporary measures, and the materials employed, as a consequence, were not of the best, but rather of inferior quality, with the result that, notwithstanding subsequent repairs, both the cement floor and the shed are in a lamentable state of preservation. The roof timbers and the wooden posts supporting the roof are now rotten. As it is an open shed, the cement flooring has been much damaged by rain-water beating in on every side and by small plants

growing here and there during the rainy season, loosening the foot of the inscriptions and making them unsafe. This shed is erected in an out-of-the-way place, little, if at all, visited by persons visiting Amarapura. I think the time has now come to consider the question of removing these old lithic inscriptions to a better and more accessible place, and of erecting a permanent shed over them. To preserve the present shed, considering its condition and materials, would only mean yearly expenditure on ineffectual repairs; to pull it down and build a good and permanent one on the same spot, would be to leave these old records in a secluded and jungly place, where they lie practically useless and unknown. Since a new shed will have to be necessarily erected over them in the near future, I would suggest that these stones be removed to Mandalay and reset under a suitable shed in Fort Dufferin. There they would be accessible to all visitors and students.

"The importance of this collection from the historical and philological points of view cannot be over-estimated. It contains some of the oldest inscriptions as yet found in Burma and is a mine of information for the political and religious history of this province. They were collected by King Bodawpaya from all parts of Burma over a hundred years ago and form the largest collection to be found in any one place in Burma."

During my last visit in December 1937 I noticed that with the decay of all the roof timbers, the whole roof was in imminent danger of falling down. With the fall of the roof there is every danger of the inscription stones crumbling to pieces or being seriously damaged. Some three or four of the stone slabs have fallen off their sockets as the latter were made of inferior cement. It is high time that Government should give serious consideration to my above proposals, made fourteen years ago, and sanction at an early date the removal of the stones to a suitable place in Fort Dufferin where a permanent shed may be erected and funds for the same may be provided for in the next budget after the estimates have been prepared by the Public Works Department and approved by Government.

Kyaukse.—At the protected monuments in Kyaukse District the usual jungle clearing and patching were carried out, on which the Department spent a sum of Rs. 180.

Sagaing, Mingun, Ava and Shwebo.—The Public Works Department carried out the usual annual repairs to the monuments at Sagaing, Mingun, Ava and Shwebo; they consisted mainly in clearing vegetation growing round the base and on the monuments themselves, and relaying the bricks displaced thereby in lime mortar and cement grouting, replastering, whitewashing, coal-tarring, earth-oiling and red ochre painting wherever necessary. The opening in the brick enclosure wall of the Okkyaung at Ava was closed up with brickwork to prevent the ingress of cattle, and the approach road to the monastery was repaired. At the Ava Watch Tower two huge collapsed pillars behind it were dismantled and removed. In addition to the approach road being repaired here, a small area surrounding the tower was levelled up for a foot-path and demarcated by hedge fencing. The expenditure incurred on each of these monuments varied from Rs. 530 to Rs. 5. The Public Works Department continued to entertain caretakers to look after the Okkyaung and Watch Tower at Ava; the Tupayon Pagoda and the inscription shed near it at Sagaing; and the Bell with the *tazaung* housing it, the Pondawpaya and the Sinbyumè Pagoda at Mingun; one at each locality on a monthly wage of Rs. 12.

Pagan.—The employment of a daily labour gang of coolies at Pagan which was started with beneficial results by U Mya, late Superintendent, Archaeological Survey, Burma, in the year 1935, was continued this year to make an approach road to Pagodas, which runs from the Gawdawpalin to the museum *via* the Mimalaunggyaung, Patothamya, Ngakywenadaung, Nathlaunggyaung, the Thatbyinnyu, Thandawgya, Shwegugyi and the Bidagat-taik, and to repair the approach roads to the Pebingyaung, Htilominlo and the Bupaya at a cost of Rs. 266 which amount included also the cost of clearing the compounds of temples by the same gang.

The monuments at Pagan being built of brick, and partly of stone in the case of the Nanpaya, are naturally more durable than the wooden Palace of Mandalay. The foundations and basements being solid in the case of stupas and of immense thickness in the case of temples, once they have been put in

a state of thorough repair, the monuments at Pagan need only a little and regular yearly attention. In my report for the year ending March 1936¹ I made mention of the fact that of the forty-three Protected Monuments at this old capital, forty of them had been thoroughly repaired; but the remaining three, viz. the Kubyaukkyi Temple; the Shwesandaw Pagoda and the Damayangyi Temple, could not be properly attended to in the past for want of funds. During the last few years, however, the most necessary repairs to them have been gradually taken in hand with such meagre funds as were available out of the amount funded for annual repairs to and maintenance of the monuments there; but the repairs to the Kubyaukkyi Temple were completed in the year ending March 1937. In the course of the year under report the Shwesandaw and the Damayangyi underwent further repairs and a sum of Rs. 1,937-9 was spent on the former and Rs. 1,897-5 on the latter. The work done at the Shwesandaw consisted in repairing the collapsed portions on the 1st, 2nd, 3rd, 4th and 5th terraces and in mending the steps on the north and south. At the Damayangyi, on the other hand, the corner stupas and the posts in front of the steps leading to the Sikhara were repaired with Burmese brick in lime mortar and similar repairs were carried out in restoring the fallen off portions of cornices and arches as well as the corner pillars of the inner enclosure wall on the north, east and south in accordance with the features in evidence in the old work. The base moulding and plinth were repaired and the big fragments of stones lying in the east corridor removed. The usual uprooting of trees, weeding of vegetation and removal of debris were also carried out.

The Shwegugyi Pagoda is a temple wherein is housed a colossal image of the Buddha in brick and plaster seated in the bhūmisparśa mudrā or earth-touching attitude. This work of merit was done by King Alaungsithu (1112—67) who also built the Thatbyinnyu Temple.

At the former, i.e. the Shwegugyi, a new teak-wood gate was fixed at the entrance to prevent animals going up the platform and into the temple. At the Thatbyinnyu, the flooring of the east side corridor was repaired with $\frac{1}{2}$ " cement; gravel has been spread over the muddy areas on the east and south of the temple, within its compound.

The Myinkaba Pagoda marks the site where Sokkade (1038—1044) was killed on horseback by his half-brother and successor Anoratha (1044—1077) in single combat. Branches of trees growing nearby and which overhung the monument were lopped off.

At the Manuha Temple one more door has been fixed on the south side of the reclining Buddha as a further precautionary measure to safeguard the images against the raids of vandals who, one night in 1935, dug into the floor under one of the four seated colossal images enshrined in the temple.

At the Patothamya, Gawdawpalin, Sulamani and Nagayon, uprooting of trees was carried out. Earth oil was applied to the wooden members of the museum-building and the wooden *tazaung* at the Mahabodhi and coal-tar to the renewed 6" x 6" post footings at the Patothamya, the fence posts of the museum-building and the repaired wooden gate at the Nanpaya. An enamel sign board and building number plate were also fixed to the museum-building.

The fissures on the terraces and the dome of the Mingalazedi Pagoda, through which rain-water percolated, were carefully grouted, so also, the cracks appearing on the arches of and the steps leading to the Kondawgyi Temple near Nyaungoo.

At the Bupaya displaced stones on the platform were relaid in cement mortar.

The stone pitching on the river side of the Lawkananda Pagoda, which, as already stated in my previous reports, is precariously situated on the Irrawaddy river bank, was reinforced again; and the weak lime plaster wherever it had flaked off on the monument itself was renewed. At the Htilominlo the standing image in the east corridor was found to have holes caused by white ants, and to preserve the image the holes were filled up with brickwork. The Bidagat-taik had doors provided to it long ago, but the doors had no hasps, staples or bolts fixed to them; $4\frac{1}{2}$ " hasps and staples and 6"

¹ That report was not published in Burma but incorporated in the Archaeological Survey of India Annual Report for the year 1935-36.

tower bolts have now been fixed to the doors and the building can be kept closed when necessary. To avoid ingress of cattle the gaps in the high, and now pruned, Yagi-tree-fencing of the two Petleik Pagodas have been filled up by planting thorny cactus.

The cost of the works at Pagan including the daily labour gang already referred to amounted to Rs. 4,685.

Pegu.—There are an old buoy and an inscription shed called "the Pāli stone-shed" in the Kalyāṇi sīma compound at Zaingganaing, Pegu, which are in the charge of this Department. During the year under report a sum of Rs. 10 was spent on the shed in renewing the wooden trellis work between its wall-plate and roof. When inspected towards the end of that year it was found that both the buoy and the shed needed a coating of coal-tar and that the shed would look more tidy if shelves were built along its inner walls and the fragments of inscribed stones then lying on the floor placed on them. These necessary items of work were pointed out to the Executive Engineer concerned who was asked to arrange for the preparation of a detailed estimate for them.

In the compound of the Shwegugyi Monastery at the Payathonzu Village, Pegu, there is an inscription shed erected by this Department some years ago. When inspected towards the end of the year under report an inscribed stone slab was found broken into two of which the upper fragment was lying on the ground. It was considered that the two fragments should be joined with cement and framed up with a strong wooden frame; such frames should also be fixed round the other lithic inscriptions, which were showing signs of disintegration. An estimate providing for these measures was called for from the Executive Engineer concerned.

Syriam.—A sum of Rs. 81 was spent at the Portuguese Church at Syriam in felling and uprooting trees whose branches overhung the building and in removing vegetation from the surface of old brickwork and also in cleaning inside of the Church and its compound.

Hmawza.—In my last report¹ I made mention of the fact that measures adopted according to the Director-General of Archaeology's suggestion to prevent jungle growing again and again on the Bawbawgyi Pagoda, the Bèbè and the Lemyethna Temples at Hmawza resulted in a vivid contrast being formed between the old and the new work owing to colouring matter not being mixed when the joints of the brickwork were filled in with cement grout pointed in lime mortar.

The Public Works Department was asked to remedy the defect and an attempt was made to tint the white lime-pointed surface by washing it with coloured solution at a cost of Rs. 225-8, Rs. 12-6 and Rs. 43-10 respectively. The experiment seemed to be successful at the Bawbawgyi but not so at the other two monuments. The Executive Engineer in charge has therefore been asked to make a fresh endeavour to mellow down the remaining white colour.

The Public Works Department carried out also the weeding of vegetation and uprooting of trees on all the three monuments and in their compounds.

SECTION II.

EXPLORATION AND RESEARCH.

Under this head the Department was allotted a sum of Rs. 500 this year as against Rs. 700 of the previous year. Such an amount is wholly inadequate to the needs of this Department, and effectually restricts the scope of its activities, precluding operations on a reasonably large scale which alone are productive of satisfactory results.

Out of this meagre sum, Rs. 148-8 were spent at Pagan, Rs. 274 at Hmawza (old Prome) and Rs. 69-2 at Waw, Pegu District.

¹ That report was not published in Burma but incorporated in the Archaeological Survey of India Annual Report for the year 1936-37.

Pagan.—As in the previous year the excavations conducted at Pagan were very disappointing and yielded little of Archæological interest. Seven shapeless mounds were selected : one within the old city and the remaining six without.

The one inside the old city, situated in the Kōlōn Quarter, a few yards to the west of the Gawdawpalin Temple, was believed by the residents of Pagan to have been a small ruined temple and the local story has it that there was enshrined in it a huge collection of valuable relics in the form of golden images of Buddha and several bars of gold. I had the débris, consisting mostly of bricks, cleared from the site and the following few articles were recovered :—

(1) Three clay cups $3'' \times 1''$ probably to contain oil for the purpose of illumination similar to those employed at the present day all over Burma.

(2) The broken brass lid of a small vessel.

(3) A broken hand of a statue, in wood, coated with wood-oil.

(4) A terracotta votive tablet $5'' \times 4''$ bearing a figure of Buddha in the Dharmacakra mudrā or preaching attitude seated European fashion similar to the ones already discovered and noticed in my previous reports. It contains the usual Buddhist formula "Ye dhammā hetu pabhavā, etc., in Pāli in nāgarī characters inscribed below the pedestal.

(5) A terracotta votive tablet $7\frac{1}{2}'' \times 5\frac{1}{2}''$ similar to the ones already discovered years ago, bearing 28 effigies of Buddha in the bhūmisparça mudrā (Earth-touching attitude). The tablet is broken into three fragments which can be pieced together and contains a line of writing in Pāli in Burmese characters near the lower rim.

The inscription reads :—

"Atthāvisati (me) buddhā (Triyā saṁbeṅgena) katā buddhatthāyā" which tells us :

"These twenty-eight Buddhas were made by (me)

Triyāsaṁbeṅga in order to attain enlightenment (or Buddhahood.)"

(6) A terracotta votive tablet bearing a figure of Buddha in the bhūmisparça mudrā attended by a worshipping devotee seated on each side. A line of partly illegible writing in Mōn and Pāli in Burmese characters appears near its lower rim. It is similar to some already noticed in my previous reports.

(7) A stone statuette of a seated Buddha $7'' \times 10''$ in the bhūmisparça mudrā. It is broken below the neck and shows traces of having been gilded.

(8) A stone socket $6'' \times 3\frac{1}{2}''$ of a door post.

(9) A small cylindrical stone that looks like carnelian ; it has 8 facets and measures $\frac{1}{4}''$ in diameter and $1''$ in length.

The removal of débris for $2\frac{1}{2}$ days here laid bare the remains of a rectangular brick sanctuary which houses a somewhat colossal image, in the round, of Buddha, whose head is now missing, seated on a low pedestal in the bhūmisparça mudrā. As it is, the image measures $6' \times 5\frac{1}{4}' \times 2\frac{1}{2}'$. The temple measures $13' \times 17'$ and has its doorway on the east opposite the Buddha image.

It is hard to assign a definite date to this building as the main image enshrined therein had lost its face the cast of which might have helped us in ascertaining the age of the structure. The antiquarian objects recovered here belong to different periods. The votive tablets, which are of the 12th Century A.D. might be coeval with the sanctuary itself, but the gilded stone image and wooden hand are much later additions.

Of the remaining six mounds, the one situated in Ma Thet Hnan's field, a few yards to the north-east of the Kubyaukgale Temple at Myinpagan, close by the cart-track and on the east of it, is the remains of a ruined brick temple, rectangular in plan, of the type commonly referred to as "Kalagyaung" in ancient epigraphs.

It yielded the following objects :

(i) A stone axe or celt, a relic of the stone age, probably brought from another locality and placed in this temple as a votive offering. This celt is of a greenish colour, well cut and carefully polished.

(ii) The lower fragment of a broken stone statuette of what looks like a kneeling deity on a low lotus pedestal. The figure from waist upwards has broken off ; it measures $12'' \times 13''$ including the seat.

(iii) A stone fragment, broken into two, bearing in relief the torso of a standing monkey probably illustrating the Parileyya episode of the Buddha's life. Its dimensions are $8'' \times 7\frac{1}{3}''$.

(iv) Seven terracotta votive tablets six of which bear the seven principal scenes of the Buddha's life which have already been noticed in previous reports. The remaining tablet bears, as in other similar ones, the central Buddha-figure seated in the bhūmisparça mudrā attended on each side by a Bodhisattva in the lalitāsana, i.e., the easy pose or easy attitude of sitting with one of the legs pendent while the other is bent. A line of writing in Mōn occurs near the lower rim, below the triād as follows :—

"Wo Buddha muni ma trā rājikā kinham" which means

"Matrā rājikā made this Buddha-image."

A twin mound situated in Maung Kyaw Zaw's field to the north-west of the Kubyaukgale Temple was next opened and there was revealed the remains of two temples, rectangular in plan and provided each with a vestibule facing the west—their dimensions being $17' \times 8' 3''$ and $15' \times 8' 3''$ respectively. Against the east wall of each there was found a pedestal measuring $7' \times 4' \times 2\frac{1}{2}'$ and $4' 9'' \times 2' 9'' \times 2'$ respectively.

Treasure hunters had probably been here and robbed the relic chambers of their valuable contents. One of the mounds, namely the southern one, therefore, yielded nothing. Inside the other, however, the following articles were found :

(i) A stone headless image $8\frac{1}{2}'' \times 7\frac{1}{2}''$, broken into two, of the Buddha seated in the bhūmisparça mudrā ; the right arm has broken off.

(ii) A stone figure $14'' \times 6''$ of the crowned Buddha, seated in the bhūmisparça mudrā on a lotus throne $3''$ high. The figure has its right arm missing.

(iii) A broken terracotta votive tablet $4'' \times 2\frac{1}{2}''$ bearing many effigies of the Buddha with a line of what looks like a Burmese inscription below the pedestal. Large numbers of tablets of this type have already been brought to light in previous years.

The remaining four mounds were also at Myinpagan and situated on the south-east and east of the Mingalazedi Pagoda-compound, south-west of Kubyaukgale and north of Kubyaukkyi respectively. They all turned out to be the remains of brick temples rectangular in plan and provided with entrance porches. Their relic chambers had been previously dug into and despoiled of their contents. Consequently, broken terracotta votive tablets, clay cups, and a small finger ring of no value or interest, were all that was found in these mounds.

While I was at Pagan inspecting the monuments in December last, the Public Works Department Overseer brought me a broken terracotta votive tablet bearing numerous effigies of the Buddha with a line of writing in Nāgarī characters which is the usual Buddhist formula : "Ye dhammā hetuprabhavā, etc."

On the under surface of the lower rim it contains the well-known Anoratha's seal in Pāli in Burmese characters ; "Eso bhagavā mahārājā sirī aniruddha (de)vena kato vimuttattham sahatthen' evā ti".

This Bhagavan (Buddha) was made by His Majesty the mahārājā sirī aniruddha (i.e., King Anoratha) with his own hands in order to attain salvation.

It was discovered on the second terrace of the Shwesandaw Pagoda, Pagan. The tablet is not new to us. Some specimens were found in previous years.

In response to my appeal for co-operation of the local people in my search for antiquarian objects, a cultivator brought to me, while I was conducting excavations in February last, a bronze bell which he had picked up in a field east of the Tamani Okkyaung, south-east of the Myinkaba Village. It is $12\frac{1}{2}''$ high and $\frac{1}{2}''$ thick at the mouth whose diameter is $6''$ and circumference $19\frac{1}{2}''$. (See

Plate II, figure 1.) A line of Pāli writing in Burmese characters may be seen round its side near the lower rim, which has been deciphered as follows :—

"Therassa Tambalinkassa Jinasāsanadhārino Ārāme ratane cetye ghaṇḍarū pūjeti satthuno amaṅgo nāma nāmena sāsanatthajjhako naro." It runs :

"The man who has the welfare of Buddha's religion at heart, Amaṅga by name, offers this bell to the Teacher at the Ratana Stupa in the monastery of Thera Tambalinka, the upholder of the religion of the Conqueror."

Palaeographically it may be dated as the 13th—14th Century A.D. The Thera Tambalinka is otherwise unknown.

A villager brought me a shallow bronze bowl measuring $4\frac{1}{2}$ " in width and 15 inches in circumference at the brim and 2 inches in height. It was found while the road was being repaired on the west of the Myinkabagi monastery at Myinpagan. As it does not bear any writing, it is difficult to ascertain its date.

Another villager had picked up, from U Pyant's field on the east of the Seinnyet Temple south of Myinkaba, a broken stone sculpture in relief. The central figure is four-handed but the head is missing and the legs have worn off. It is flanked by two females; the one on the left has become much damaged. In its present condition it is difficult to identify exactly the principal personage, who is a Bodhisattva attended by two Saktis; thus, the sculpture is Mahāyānist in character and belongs to the 12th—13th Century. (Plate II, figure 2.)

In the same field three terracotta votive tablets were also discovered. They are only replicas of similar tablets already noticed by the Department.

One of them is a big tablet $8\frac{1}{2}$ " $\times$ $5\frac{1}{2}$ " bearing numerous effigies of Buddha. It has on its reverse face six lines of writing in Pāli in Burmese characters, which run :

"Siri tribhuvanadityā varadhammadisaṃpati akāsi buddhapatimaṃ imaṃ sambodhipattiyā ti Sri tribhuvanādityavaradhammarājā dānapati."

This inscription is identical with one on the reverse face of a similar votive tablet found in a ruined stūpa on the south-west of the Myazedi Pagoda at Myinkaba in the year 1926.

The legend may be translated as follows :—

"With a view to attaining perfect enlightenment, King Siri tribhuvanādityavaradhamma made this Buddha image"; so says the royal donor, King Sri tribhuvanādityavaradhammarājā.

The other two tablets represent, on the obverse the Buddha seated in the bhūmisparça mudrā in a temple, surmounted by a sikhara and crowned by a stūpa. Below the temple may be seen in faintly visible Nāgarī characters of the XI—XII Century the usual Buddhist formula. On the reverse faces there are four lines in one and five lines in the other of writing in Pāli in Burmese characters. Except for a difference in spelling of one or two words the text is the same and runs as follow :—

"Saṅgradevācariyena kato patimā uttamo Jino"

"The likeness of the most excellent Conqueror was made by the Teacher Saṅgradeva (or Saṅgradiṇā)."

Palaeographically these tablets belong to the 11th—12th Century A.D. (Plate II, figures 3 and 4.)

Hmawza.—Equally disappointing were the results of the diggings undertaken at Hmawza (old Prome), where many important finds had been formerly made.

Seven sites were selected for excavation; six were within the old city and the other without.

Of the former, the first site examined was Saw Maung's mound at Shwegyobinyo Village. The structure brought to light is the remains of a square building of brick measuring 36 feet, within. This inner chamber is surrounded by 3 feet-wide-corridor with a doorway on the south, which is also 3 feet wide.

Amongst the débris were found a fragment of a stone image of Buddha, a broken bronze figure of Buddha and five pieces of brick bearing Pyu numerals similar to the ones discovered in 1924 while excavating the three terraces of Bawbawgyi Pagoda.

The bronze image measures $4\frac{1}{2}$ " $\times$ $2\frac{1}{2}$ " and may be ascribed to the Gupta period.

In this chamber were also found three iron rods, pointed at one end and with a knob or head at the other, exactly like large nails; they are respectively $4\frac{3}{4}$ ", $4' 8\frac{1}{2}"$ and $4' 1\frac{1}{2}"$ in length; many such, but of much smaller size were found in previous years, but always near or in Pyu burial grounds or in tombs, and only at Hmawza so far.

In my previous reports, particularly that for the year ending 31st March 1924, I made mention of the fact that, in the course of excavations in this ancient Capital, iron daggers, hooks, rods, pegs and nails were brought to light close to and often inside the funeral urns themselves. The Pyu did not bury their dead, but incinerated them and consigned the ashes to earthenware pots, exactly similar to the present day Burmese water-pots, which were placed in rows and one upon the other on large brick platforms, the whole being covered over with earth when no more urns could be added. One or several urns are sometimes found close to but outside of a pagoda or temple, generally the former, and it is thought they probably contained the remains of personages of note. I do not remember having ever found a Pyu urn in a vault built for its reception. The present case is the first instance; this seems to be borne out by the presence of a broken funerary vessel. Buddhists generally do not bury funeral urns in pagodas or temples.

One can easily understand the burying of daggers in or near urns since it was an old and almost universal custom to bury the deceased's weapon with his corpse or his bones. The burying of nails in these urns is explained by the fact that iron is considered a well-known protection against the visit or malignant attacks of supernatural beings. This belief is current in Burma where, in the districts, the peasants will seldom venture at night into the jungle without some implement, made of iron.

The second site selected was known as Ko Po Chu's mound, situated at the south-east corner of the old Palace site. The diggings here exposed the remains of a brick stūpa the basement of which is octagonal in shape.

Two pieces of brick bearing Pyu numerals and a broken head of a stone Buddha are the only finds made at this site. The features, being rather spoilt, do not help much in deciding the date of the sculpture.

A flat mound in Ko Po Thaw's field close to the east of the Se-ain-dan Village inside the old city was also selected. The mound was about 5 feet in height above the surrounding level and measured 85 feet from north to south and 60 feet from east to west.

Operations here began by digging a cross trench 4 feet wide from east to west. On the east there was soon revealed a course of bricks four feet thick running north to south. Finally there was brought to light what looks like the basement of a brick building ornamented with alternating concave and convex mouldings known technically as torus and scotia design. From the fact that many fragments of begging-bowls of black clay and rusty iron nails were found in the course of clearing the débris, it is surmised that the building was originally a monastery with a superstructure of timber. The basement to walls, portions of which on the west and north have crumbled down, enclosed an area 31 feet from east to west and $30\frac{1}{2}$ feet from north to south and the doorway $7\frac{1}{2}$ feet wide is situated on the south. The walls are six feet thick at the base and $4\frac{1}{2}$ feet at the top. Nothing in the form of antiquarian objects was discovered here.

The fourth site was known as Ko Pu Aung's mound, on the south of Yindaik Kwin. It was apparently a tumulus, for the finds here consist mainly of earthen pots containing charred bones, though a small copper finger-ring and a fragment of a Bodhisattva figure in the round in plaster were also recovered.

The remaining two sites were respectively known as Ko Mya's and Ko San Kyu's mounds. The former was situated in Mōksōma Kwin to the south-west of Shwegyobinyo Village and the latter at some distance to the east of Hmawza Kyaung. Both of them turned out to be mere heaps of earth although a fragment of a terracotta elephant's head was found in the vicinity of the former mound, indicating that objects of antiquarian value might be discovered there. Unluckily, it had been found in a field and deposited there by a villager.

The one outside the city was a conical mound situated in U Mya Khaing's garden at the north end of Zegyo Shanzu Village. The mound was 60 feet in diameter from east to west and rose to a height of 20 feet from the surrounding ground-level. I had a shaft sunk here and at a depth of 3 feet we came upon a brick enclosure 6 feet by 4 feet which looked like a relic chamber. But on removing the earth and bricks from this chamber a large hole was uncovered, testifying to the passage, many years ago, of the treasure hunter, the ubiquitous despoiler of ancient monuments in Burma. Amongst the débris there were recovered fragments of a stone statuette of Buddha, the material and workmanship of which tend to prove that the structure in which it was enshrined was probably a later superposed addition to the remains of an earlier structure below. To ascertain this and to get to the lower structure, the digging was carried on and the shaft, which was gradually widened as it deepened, finally exposed, at a depth of 8 feet, a rectangular brick enclosure which has a doorway 4 feet wide bordered by two brick walls 7 feet in length on the west. Within these walls which constitute the entrance, there were found a broken terracotta figure of Buddha 3" x 4", in the round, seated in the bhūmisparca mudrā and a double-bodied lion figure 6" x 5" in stone (Plate III, figure 1) which apparently was originally a decorative corner motif.

The exposed rectangular brick enclosure referred to above measures 14 feet from east to west and 8 feet 3 inches from north to south and is the sanctum of the earlier structure. In clearing the rubbish here the following objects were found :—

(1) A broken sand-stone figure of an Arhat in the namaḥkāra, i.e., worshipping attitude; the legs and left arm are missing and the remaining portion of the figure which constitute the head and the body, is also broken into two.

(2) A terracotta votive tablet 3½" x 2½" bearing a figure of Buddha which is somewhat defaced, making it impossible to assert anything concerning its age.

The remains of the walls of the sanctum were about six feet in height on the east and north sides and four feet on the south and west sides. The flooring was in complete ruin. It might have consisted of a few layers of bricks. On digging further down there were discovered about a dozen earthen pots containing bones.

Kyontu.—In my last report¹ I gave a full account of the excavation on the south and west sides of the platform of the two Kyontu Pagodas together with detailed descriptions of the two terracotta plaques found *in situ* on the south retaining wall, and of other plaques recovered from amongst the débris while exposing the south and west retaining walls. The wall, so far exposed, measures 190 feet from the south-west corner up to the two parallel courses of brick which, it is surmised, are the remnants of the staircase formerly leading on up to the pagoda platform. This flight of stairs is 33 feet wide and beyond it the south wall continues further east for a distance of 19 feet up to the west bank of the Myaseinkan, an old tank, already referred to in my two previous reports². Last year the west wall could only be partially exposed for a distance of 35 feet from the south-west corner for lack of time and funds.

During the year under report I resumed operations with the very moderate amount left over after those at Pagan and Hmawza. I managed to lay bare some portions of the retaining wall on the north and on the east and also on the west starting from the north-west corner with a view to getting the exact plan of the pagoda platform and also in the hope of discovering some more plaques. This hope did materialise to some extent, for five plaques were discovered while digging at the north-west corner where 20 feet of the west wall and 90 feet of the north wall have been laid bare.

But at the north-east corner, where the diggings have exposed 92 feet of the north wall and 48 feet of the east wall, not a single plaque was found.

One of the five plaques is broken into four fragments which, however, can be pieced together. It depicts a fight on horse-back identical with the one already described in my last report¹. The second represents also a battle fought on horse-back; it is entire, but the figures which are contained in the

central sunken panel are so badly damaged that it is not worth being reproduced. On its upper rim, this plaque bears numerical signs—used as masons' marks—of the Telegu-Canara alphabet of Southern India, as already noticed in my previous report. The third plaque, a mere fragment, represented another fight on horse-back. On its top rim this plaque also bears numerical signs. The other two plaques were found while exposing the north retaining wall. One of them is the exact replica of the plaque discovered by Daw Mya Shwe which I have already noticed in the report for the year ending 31st March 1936.

The next plaque depicts a dancing scene. (See Plate III, figure 2.) The figure in the centre is dancing to the music executed by a band of five musicians. In the lower half of the plaque the man on the right of the dancer is playing on what looks like a lute, the Indian Vīṇā. The one on his right is beating an Indian drum. In the upper half the musician on the left beats a drum which has been much damaged. The figure in the middle is holding something that looks like a stick with a knob and is apparently beating a gong or a big drum. The one on the right with his face considerably damaged is holding what seems to be a pair of cymbals. This plaque also bears numerical signs on its top rim. (See Plate III, figure 3.) As already mentioned in my report for the year ending the 31st March 1936, the figures on the plaques are well delineated. Their mode of dress and their facial expression are purely Indian. Each of them wears a dhoti, a close fitting jacket, an armlet and a necklace of beads. Their faces are round and their bodies rather stout. Their hair parted in the centre, falls over their shoulders in two large bunches covering the ears.

Though the retaining wall of the platform was thus originally adorned with plaques, the laterite basement of the two pagodas is without them as may be noticed from the empty niches which occur on the sides of the basement at regular intervals.

A terracotta plaque of smaller size 10½" x 8½" and 5" thick was discovered at the foot of a mound known as Letkokpin-payakon situated about one mile to the east of the Kyontu Pagodas. At that mound there was recovered last year a plaque, bearing figures of elephants. The present plaque bears, in the centre inside the innermost circle formed by three concentric rings, a lion's head with its jaws wide open, from which there flows a stream of water. The figure depicted in this plaque probably represents one of the four channels which flow out of the famous Anotatta Lake of the Buddhist texts. The lake had four outlets guarded by four mythical animals: the lion, the bull, the elephant and the horse. It was in this lake that Buddha used to bathe and that his mother Mahāmāyā dreamt she was being bathed by the wives of the four guardians of the earth⁽¹⁾.

Pegu.—The Deputy Commissioner, Pegu, informed me that one Maung Ko Ko, a resident of the Myodwin Quarter in Pegu Town, while digging up his garden which is situated at a place popularly known as Nandawgon recently unearthed a wall of bricks (13 cubits long 5 cubits deep and a cubit and a half in breadth), somewhat resembling the remains of the 'tadaing' (enclosure wall) round an ancient pagoda and that people in Pegu opined that the wall is part of the old fortification which the Burmese King Bayin Naung (1551—81) built round his palace in the 10th Century B.E., i.e., the 16th century A.D.

I deputed my assistant on the 23rd February 1938 to inspect the site; he reported that the course of bricks mentioned above constitute, most probably, the remains of a wall enclosing a central stūpa, traces of which he discovered some 90 feet to the south west of the exposed brick wall.

Nothing definite can at present be said of the site, which I propose to examine carefully and where I intend excavating if necessary during the next cold season.

Prome.—A vernacular daily paper, the "New Light of Burma", in its issue of the 8th January 1938, reported discovery of 700 terracotta votive tablets while people were uprooting the stumps of old palm-trees in the

¹ This is to be printed in the Archaeological Survey of India Annual Report for 1936-37.

² These are to be published in the Archaeological Survey of India Annual Reports for 1935-36 and 1936-37.

(1) Nidāna Kathā, Jātaka, Volume I, page 58, edited by Fausbol 1 to 9.

course of constructing the enclosure wall round the Shwepeinnè Pagoda. Towards the end of February last, the site was inspected. The Shwepeinnè Pagoda was found to be a solid stūpa of conical shape standing on a raised platform of earth retained by a low brick wall. This stūpa was, it is said, built over another much smaller pagoda which, according to tradition, was built by Queen Bedari, mother of King Duttabaung of the chronicles.

The Queen was on her way to the Shwesandaw Pagoda to crown it with a golden umbrella. While camping at a place now marked by the San-nan-u Pagoda about 300 feet to the north-east of the Shwepeinnè, she chanced to notice balls radiating light about the size of a jack-fruit (peinnè) issuing up from a certain spot, on which the Shwepeinnè Pagoda is now standing. Hence the name : "Golden Jack-fruit stūpa."

The votive tablets referred to above were discovered at two places now marked by the east and west sides of the brick staircase which leads up to the platform on the north. They contain no writing and are replicas of the numberless votive tablets brought to light by us in the course of our excavations at Hmawza during past years. The probability is that these tablets were votive objects originally enshrined in the earlier stūpa but thrown away by treasure hunters as useless when they were robbing the relic-chamber of its contents.

SECTION III.

EPIGRAPHY.

During the year under report 39 new inscribed stones were brought to light. Most of them bear dates the earliest of which is 420 sakkaraj Burmese Era (1058 A.D.) and the latest 882 sakkaraj Burmese Era (1520 A.D.).

One was discovered at a site which lies between a small stūpa and an old sīma (ordination hall) on the east of U Pandicca monastery between Ywatha and Nyaunghla villages eight miles to the south of Pagan.

The stone bears 15 lines of writing in Burmese on one face only. The inscription is much damaged and no date is given. It probably records the building of a sīma (ordination hall) by King Thibaw, the last King of Burma (1878-85) who is here referred to as Man-on-ratanā-cetīdayakāta, i.e., the royal founder of the Man-aung-yadanā Pagoda at Mandalay. The stone was brought over to the museum at Pagan.

The second inscribed stone was found close to and on the east side of a well on the west of Anauk-ôn Village ten miles to the south-east of Pagan. It is dated sakkaraj 587 (1225 A.D.) and records in 12 lines of Burmese the erection of two stūpas by one Nga Saik Thin after he had met with success in his litigation against Nga Saing Thin. The epigraph concludes with the usual imprecation on those who would harm his foundation.

The remaining 37 stones were discovered by Mr. G. H. Luce, I.E.S., Reader in Far Eastern History, of the University College, Rangoon, who very kindly furnished me with estampages and his own transcriptions of them for my inspection. The find-spots of these inscriptions are in various districts, namely : Lower Chindwin, Shwebo, Sagaing, Kyauksè, Myingyan, Pakòkku, and Minbu. Sixteen of these stones have writing on two faces and the remaining 21 bear inscription on one face only. Apart from the fact that five of the epigraphs begin with one, two and three śloka respectively in Pāli and that one inscription, in particular, contains two lines of Pāli on the obverse and 34 lines of Pāli on the reverse, all the 37 epigraphs are in Burmese, though eleven of them begin no doubt with some stock Pāli formula such as namo tassa bhagavato, etc., or namo sambuddhānaṃ or Vatthutayaṃ namāmahaṃ.

Most of them, as usual, record the building of temples and monasteries, the enshrining of images, the founding of libraries, the digging of wells, the planting of trees, the repairing of ruined shrines and other religious edifices, also the dedication of lands, palm plantations, cattle, slaves, etc., to all kinds of religious structures set up by the donors themselves or by their ancestors. The authors of the epigraphs comprise kings and queens, ministers and courtiers and others belonging to different walks of life.

Not a few of the above 37 epigraphs are of considerable interest not only philologically but historically also.

In two of the epigraphs discovered this year, the name of King Narapatisithu appears.

One of these is a two-faced inscription¹ at Myat-le-zu Pagoda north of Hkuntha Village, Hsalingyi Township, Lower Chindwin District, and the other is a one-faced inscription in the shrine at the Tawgyaung Khin Mun Village, Chaung-u, Sagaing District.

The former is chronologically interesting in that it records on its obverse face the religious activities of the king in the year sakkaraj 584, i.e., 1222 A.D.

The latter which is dated sakkaraj 556² (1194 A.D.) is historically important in that it informs us of the fact that the king referred to above was also known as Alaung-sī-thū. There are therefore in the Pagan dynasty two kings who bear the name of Alaung-sī-thū ; one being the grand-son and successor of Kyanzittha (1084—1112 A.D.) and the other the founder of our present inscription and son of Narathū (1167—70 A.D.).

Another interesting document is the inscription discovered at the Minmahti Pagoda, Hkuntha Village, Hsalingyi Township, Lower Chindwin District. On its obverse face, it records the dedication of lands to a sīma (ordination hall) and to a *kyauung* (monastery) by King Anorata (1044—1077) in the year 420 of the Common Era, i.e., 1058 A.D. Here is therefore another piece of evidence to corroborate the Myazedi record for checking and rectifying the chronological errors of the Burmese chronicles—Mahāyāzawin, Hman-nan-yāzawin and Sir Arthur Phayre.

Of the three Shan brothers who rose to kingship after the downfall of the Pagan dynasty (towards the end of the 13th Century A.D.) two namely : Asankhaya, the eldest and Sihasū, the youngest feature in no less than five of our epigraphs.

The former is mentioned as accepting with thanks the presents offered by a good citizen Nga Phunrasaṇ, the founder of the two faced inscription dated sakkaraj 628 (1266 A.D.) discovered on the west of the Hsutaungpyi Pagoda, south of Paunglaung Village, Pakòkku Township.

The latter, i.e., Sihasū is styled as Chañphlū sikhān mañkri (ဆင်္ကြံသိမ်းမင်္ကြံ) in connection with dedication of lands by a minister Suvanna lakya who had built a monastery, founded a library, installed an image and erected a temple as recorded on the two faced inscription dated sakkaraj 637 and 699, i.e., 1275 and 1337 A.D. and discovered at the Shwezedikyaungdaik, 1,000 feet east of the wall of Myodwin Village (Pinle) Thabyedaung, Myittha Township, Kyauksè District. During the reign of the same King Chañphlū syān kri (ဆင်္ကြံသိမ်းမင်္ကြံ), i.e., Sihasū, eight asaṇ (အဆင့်), i.e., citizens, built a monastery and dedicated lands to it. So says the epigraph dated sakkaraj 670 (A.D. 1308), 704 (A.D. 1342), and 732 (A.D. 1370) discovered at a Zedi (Pagoda) near U Nanda's monastery, Ywathitgyi Village, Sagaing District. Sihasūra caw mañ-lha (သီဟသူရစင်္ကြံ), the author of another epigraph which is dated sakkaraj 733, 749 and 747 (1371, 1387 and 1385 A.D.) and which was discovered in three fragments in the enclosure of the Hmawgun Paya west of the Saga-in Village, Pinya, is referred to therein as the grand-son of Chañ phlū ta cī asyaṇ (ဆင်္ကြံတစ်အဆင့်) who is no other than King Thihathū, the founder of Pinya and the youngest of three Shan brothers. The inscription records the offering of lands by that royal personage.

Again another inscription inscribed on both faces and dated sakkaraj 737, 739, i.e., 1375, 1377 A.D. was discovered in a hedge, west of U Pyaw's field, west of Hmawgun Paya at the Saga-in Village, Pinya, also mentions Sihasū (Thihathū) as Chañ phlū ta cī syān (Lord of one white elephant). The King is here referred to as the grand-father of Queen Cau Nandā (Saw Nanda), the Chief Queen of Mañkrī Tryāphyā. The latter may be identified with Minkyi swasawke (1368—1401). The epigraph records the building of a temple, a monastery and a kalagyaung (a rectangular building of brick) by the queen.

Minkyiswasawke (1368—1401) is referred to as Mañkrī Tryāphyā in three of our inscriptions of which one is dated sakkaraj 745, i.e. 1383 A.D. and was discovered at the Myat-le-zu Pagoda, north of the Hkuntha Village, Hsalingyi Township, Lower Chindwin District. The same epigraph mentions also by

¹ Though this inscription bears the date 584 B.E., i.e., 1222 A.D., palaeographically it belongs to a period about 200 years later and may be ascribed to the early part of 15th Century A.D.

² Though so dated the writing probably belongs to early 15th Century A.D.

name the son and grand-son of Minkyiswā : Chañphlā asyañ (ဆင်္ချေလ္လံအသျှင်) and Mañ cau lū (မာဏ်ခေါလူ) respectively. The former, according to the chronicles, became king for five months on the death of his father. He died a tragic death and was succeeded by Minkhaung (1401—22 A.D.) another son of Minkyiswā by another queen. The latter, *i.e.* Mañ cau lū is probably Kale-kye-taung-nyo (1426—7 A.D.) who was brought in by Queen Shin Bo-mè after she had poisoned the nine-year old King Min-hla-ngè, son of Thihathū (1422-6 A.D.).

The second inscription is dated sakkaraj 739 and was discovered at Pinya, 10 feet from enclosure west of the Zedihaung, 2 furlongs south of the southernmost temple of the Guthōnlōn, one furlong north-east of Pinya Shwezigon. It records the gifts made by Minkyiswā of two young elephants, one thousand in silver, fifty in gold, etc., to Atwiñ Camkā Samgharājā (the Archbishop) who had built a monastery on the north of Pinya Shwezigon and approached the king to get something for the maintenance of the monastery.

The third is a two-faced inscription dated sakkaraj 737 and 739 (1375 and 1377 A.D.). This stone was also discovered at Pinya in a hedge west of U Pyaw's field 500 feet west of the Hmawgun Paya. In this epigraph Minkyiswā's name appears coupled with that of his Chief Queen Cau Nandā (နန္ဒာ) who had built a temple and a monastery and was dedicating villages and lands to them.

Names of other kings also occur in our epigraphs and Klau cyā (Kyawzwa) is one of them. We came across his name in connection with a dedication ceremony of lands to a monastery in an inscription dated sakkaraj 713 (1351 A.D.), which was discovered at Pinya Hmawgun Paya, west of the Sagaing Village. He is again mentioned in a two-faced fragmentary inscription, which is undated and which was discovered at Sagaing in the Okkyauung, two furlongs north of the Sagaing Railway Station. Klau cyā (Kyawzwa) is here expressing his approval of an act of merit and offering his congratulations to the doer of the good deed.

Mañkri Satuiw (မာဏ်ကြီးသီဝိ) is another. We meet with his name in the inscription dated sakkaraj 793 (1431 A.D.) and discovered at the Aung Chantha Chaung, 100 yards east of the entrance to the Dayingyaw Pagoda, one furlong east of the Danubyu Chaung, at the foot of the hills in Sagaing. The king here had, in the presence of his queen and courtiers, on the occasion of his enshrining relics in the Ratanā Cetī, made a gift of a piece of land to Mahāsaman, Governor of Sagaing, whose son and daughter built a monastery known as the Mahāvihāra.

Of the two Kings just mentioned, the former may be identified with Kyawzwa of the chronicles. He is the son and successor of another Kyawzwa known as Ngasishin (1342—1351 A.D.), lord of five white elephants. Ten years he ruled, says the chronicles, and died in sakkaraj 723 (1361 A.D.). The latter is presumably Mohnyin Min of the chronicles and Mohnyin Thado (1427—40 A.D.) of Harvey's History.

Special mention, however, may be made of two of our inscriptions, for one of them gives the regnal year of Thadominbya (1364—8 A.D.), the founder of the Ava dynasty and the builder of Ava Palace; the other gives in three different eras [*viz.* the Sāsana era (Anno Buddhae), the Common era (sakkaraj) and the short era introduced by Mohnyin Min] the year of coronation and the full title of Shwenankyawshin (1502—27 A.D.) the king who fled from the Shan.

The former document was discovered to the east of the large four-faced Taungmin Kyaung inscription, Tawgyaung Village, Anein, Sagaing District; it is dated sakkaraj 771, 776 and 777 (1409, 1414 and 1415 A.D.), *i.e.* the beginning of the 15th Century A.D. The latter is a two-faced inscription dated sakkaraj 863, 871, 874 (1501, 1509, 1512 A.D.), *i.e.* the beginning of the 16th Century A.D.; it was discovered at Pinya, in the enclosure and south-east of the Kudokgyi Pagoda, 500 feet south of the Hmawgun Paya.

Besides the above, there were discovered, at Pagan a short legend in Pāli on a bronze bell and similar writing in Pāli and Mōn on votive tablets some of which were picked up by cultivators whilst ploughing their fields and others brought to light in the course of opening the shapeless mounds. At Kyōntu the plaques recovered bear on their rims Indian numerals. All these have been already discussed under the head "EXPLORATION".

SECTION IV.

MUSEUMS AND TREASURE TROVE.

Fresh acquisitions made for the museums at Pagan and Hmawza consisted mainly of some of the objects discovered in the excavations conducted at those localities during the year. The objects excavated at Pagan comprised stone images of Buddha and of an *arhat* all in more or less damaged condition and two fragments of a stone sculpture showing a standing figure of a monkey with the head missing, while those at Hmawza consisted of a stone figure of a double-bodied lion, a broken stone figure of an *arhat*, a stone head of Buddha, a slightly injured image of Buddha in bronze, a fragment of a terracotta image of Buddha, a fragment from the body in plaster of a Bodhisattva, a small fragment of a stone sculpture depicting the Buddha seated European fashion and a disciple or devotee in the worshipping attitude, a broken earthenware pot containing bones and several bricks with mason's marks. They have been deposited in their respective local museums.

Besides the abovementioned articles, a terracotta head of an elephant, with the trunk and the tusks missing, which was picked up by a villager in Moksomakwin at Hmawza, and a fragment of a stone sculpture in relief depicting a four-armed Bodhisattva flanked by two *saktis* found by a cultivator named U Pyant in his field east of Seinnyet Temple at Myinpagan and three stone inscriptions in Burmese, found two in U Zawana's monastery at Minnanthu and the third at Ywatha, have also been deposited in the museums at Hmawza and Pagan respectively. The inscriptions are noticed in **Section III—Epigraphy** and the other objects in **Section II—Exploration and Research** of this Report.

To the exhibits in the small museum or sculpture shed at Myohaung in Arakan there have been added two stone inscriptions, one of which is entire and the other fragmentary, and six pieces of stone carving all of which belonged originally to the Kadawsima (now called Kattaw Thein) at Kha-maungdat Village in the Akyab District, which was built by King Chandavijaya in 1723 A.D. As the shrine has fallen into complete ruin, Mr. R. R. Langham-Carter, Deputy Commissioner, Akyab, on his visit to the locality in March 1938, kindly undertook to remove the inscription stones and pieces of carving to the museum for their preservation. They had been discovered by the late Dr. Forchhammer, who gave a description and translation of the inscriptions at pages 50 and 51 of his Report on Arakan. The inscriptions record the grants of land to the inmates of the monasteries in the neighbourhood of the shrine. The pieces of carving contain figures of *devas*, rosettes and other designs. They originally decorated the façade of the shrine illustrated in Plate XXXVI of the late Dr. Forchhammer's Report on Arakan.

There was no occasion to take any action under the Treasure Trove Act, 1878, during the year. Reports of treasure trove finds consisting of terracotta votive tablets, images of Buddha in stone, bronze, silver and gold, small votive stupas in bronze and silver and other miscellaneous articles were received from Prome, Myaungmya and Allakappa near Myinmu, Sagaing District, but none of them was worth acquiring under the Act. The terracotta votive tablets were replicas of thousands of those found in excavations at Hmawza, and the other objects were modern.

SECTION V.

ARCHÆOLOGY IN BURMA.

The present report on the progress of Archæology is the first published in Burma after a period of twelve years, during which the publication of the Provincial Report, as it was then called, ceased altogether, it being incorporated in the Annual Report of the Archæological Survey in India, together with special papers written annually for that distinguished publication¹. Whatever the reason for this step, whether financial or due to departmental

¹ Such was also the case in India, where the issue of all the Archæological Provincial Reports was discontinued.

policy in India, under which Burmese Archæology then was, the effect in Burma was regrettable. The Report enjoyed a certain degree of popularity among the more enlightened circles, and general interest in the activities of this Department was to some extent created and kept up by the reviews appearing in the local press. With the disappearance of the Report, the interest, such as it was, naturally declined if, mayhap, it did not die away among the public after a few years—exception made, of course, of a few persons, both European and Burmese, deeply interested in the antiquities, religion and history of Burma². About that time also, owing to retrenchment and the paucity of the funds which, under the financial circumstances, could be allotted to this Department, the field of its action had to be sensibly narrowed. This, then, after so long a lapse, is the first Report issued after the separation from India, under the new régime; in so far, it marks, so to say, a new departure, the more so as, in a few months, the Archæological Survey will be entirely burmanised, and no more attached to the Department in India, but self-contained and self-dependent, as it should be. So, taking all that precedes into consideration, I decided it would be best to give here a short résumé of the history and of the work of this Department. Lord Curzon of Kedleston, the then Viceroy of India, took a great interest in Archæology; he had reorganized, practically founded, the Archæological Survey of India, on a regular and solid basis. In December 1901, he visited Burma, and was much struck with the monuments at Pagan, the architectural conception of a large number of which was practically *sui generis*, and no less with the quaint and beautiful wooden architecture of Mandalay, as witnessed in its Palace, Monasteries, and the Pyatthats (bastions) on the city walls. His Excellency then issued orders for the preservation of the Temples at Pagan and in the Province generally and for the preservation of the Palace and other striking buildings in Mandalay, and also for the creation of a Museum at Pagan and one in the Palace. Thus, was Archæology properly established in Burma early in 1902.

Before this date, archæological work in this country had been carried on only spasmodically, by fits and starts, by officers who had many other duties to perform and could give but little time to research. It may be said here that duplication of duties has always been the bane of this Department, the result being that very little of a serious nature was accomplished or could even be attempted up to 1881, on which date Dr. E. Forchhammer, an eminent German scholar, was appointed Government Archæologist. But Forchhammer was Professor of Pāli as well as of some other subject in the Rangoon College, and could not devote to work in the field and to research all the time he would have desired. His untimely death occurred in 1890. But during these few years, and notwithstanding his scanty leisure, he succeeded in accomplishing much good work³; he left behind him a very large collection of estampages of lithic inscriptions, which were afterwards deciphered in modern Burmese characters and published in several volumes⁴. He also left a mass of archæological and historical notes which have not been published⁵. Forchhammer was a mature scholar and an earnest worker, and his death was the more to be regretted, as it stopped all Archæological activity for nearly a decade, for his post remained vacant till 1899, when the Secretary of State for India sanctioned the creation of an Archæological Department for Burma. Mr. Taw Sein Ko, a former pupil of Dr. Forchhammer was appointed to the post of Archæologist. But he could not devote his whole attention to his new duties, for besides some Secretarial work—for some time at least—and his well-known enthusiasm for educational matters, he was also made Advisor on Chinese Affairs and Examiner in Chinese. And yet, from the very beginning, the post required certainly a whole-time man, if we consider the heads into which the work was then divided⁶:

² The price of the Annual Report of the Archæological Survey in India is prohibitive and copies of it are distributed only to a very few institutions in this country.

³ A list of his writings will be found lower down.

⁴ The reason being the manner of their redaction. These notes were composed in a medley of words belonging to several languages: German, English, French, Burmese, Chin; a puzzling *galimatias*. I do not know what became of these notes, which were no doubt valuable.

⁵ Report on Archæological work in Burma, 1901-02, page 1, paragraph 3.

1. The collection, decipherment, translation and annotation of inscriptions⁶;
2. The conservation of ancient monuments of historical or archæological interests; and
3. The protection, restoration and illustration of such monuments.

This required much preparatory and arduous work, namely—taking ink impressions of all those inscriptions and of the numerous ones found year by year; the drawing up of lists of such buildings as mentioned in number 2 above, and to decide which of these buildings scattered over the country, were really worth preserving; then, the actual work of conservation. To those three heads, the important work of excavation should have been added. As may be seen, Mr. Taw Sein Ko, besides his duties as Advisor on Chinese Affairs, was carrying out, single-handed, the work of two men—that of Epigraphist and that of Archæologist, two really distinct posts, each requiring a whole-time man⁷. The result has been that Epigraphy has very sensibly suffered under these conditions. Well considered, Taw Sein Ko's work was practically pioneer work. As said above, this Department was established in 1899, but work really began in 1901-02, after the Viceroy's visit and when, after consultation with the Director-General of Archæology in India, the work and establishment were definitely settled and more funds were provided to carry on with. In the ten years that followed, much was accomplished—preliminary lists of the monuments were drawn up, and choice made for preservation and the work of conservation actually started; impressions of numerous inscriptions were taken and, together with those collected by Forchhammer, transliterated into modern Burmese characters and printed in six enormous volumes, elephant size⁸. In Pagan especially, all the monuments, large and small, were numbered and listed with indications as to their contents, such as statues, plaster carvings, mural inscriptions, the character of drawings and frescoes on their walls, if any, etc.; so that much of the spade-work had been done by 1912 when, on Mr. Taw Sein Ko's taking long leave preparatory—it was then thought—to retirement, the present writer, then Professor of Pāli in the Rangoon College, was asked by the Government of Burma to officiate for him with the option, if the work was congenial, to succeed to the post in the event of Taw Sein Ko retiring. For two years, I was free of any extraneous duties and could devote my whole time to the work in hand, and to enlarging its scope in some directions. I was soon forcibly struck with the epigraphic riches of Burma for, besides those already published as mentioned above, they were found scattered all over the country, but especially at the sites of old capitals: Mandalay, Sagaing, Halingyi, Pagan, Pegu, Prome, and in four principal languages: Burmese, Môn, Pāli and Pyu⁹. But the mine of information they contain: philological, historical, religious, social, had not yet been exploited. In my Report for the year ending 31st March 1913, page 18, paragraph 45, I laid stress on this deplorable state of things, and advocated the creation of the post of Government Epigraphist for Burma, untrammelled by any other duties. Sir George Shaw, then acting Lieutenant-Governor of Burma, took the matter up, got the post sanctioned and, as Mr. Taw Sein Ko was returning to duty after his leave, offered it to me. There were now prospects that the work, thus divided, would yield better results in each of its two principal branches. But this hope vanished just as the newly nominated Epigraphist was about to assume his new duties; the Director-General of Archæology insisted that, besides epigraphy, I should also continue to work at Archæology with Mr. Taw Sein Ko, who was still Advisor on Chinese Affairs. The latter retired in 1919 and I succeeded him. When the University of Rangoon was established I was gazetted to the post of Director of Oriental Studies; but this required a whole-time man, and I soon perceived I could not conscientiously carry on both works at one and the same time. My resignation

⁶ "Under this head, the inscriptions to be dealt with are inexhaustible", says Mr. Taw Sein Ko, not without justification.

⁷ Archæology and Epigraphy are kept distinctly apart in India, forming two branches of the same Department.

⁸ Vide Preface to "A list of inscriptions found in Burma", Part I, 1921.

⁹ Not a year has yet passed without new ones being added to the collection. In this connection, opportunity is taken here of expressing to Professor G. H. Luce, the thanks of this Department for his kindness in pointing out to us, during the past few years, the existence of many new inscriptions.

as Director of Oriental Studies was accepted two years later. I retired from Government Service, after a five-years extension, in 1931, and U Mya, my Assistant, whom I had trained for a good number of years, stepped in my place. He did much good work, as evidenced by the reports he wrote for the Annual Report of the Archaeological Survey in India; unfortunately he had, consequent to a severe illness, to resign in November 1935 when, owing to the difficulty of finding a successor, the post of Superintendent fell vacant until March 1936; the routine work being carried on very creditably by U Ngwe Zin, the Architectural Surveyor. Meanwhile, a young and promising scholar, U Lu Pe Win, had been chosen as temporary Assistant Superintendent, with a view to his assuming complete charge ultimately. But he had had no training in any of the several branches of work in this Department. To give him such a training and fit him for the post of Superintendent, the present writer was prevailed upon by Mr. J. F. Blakiston, then Director-General of Archaeology, to leave his retirement and his books and assume the task; so he resumed service in March 1936. U Lu Pe Win is an enthusiastic worker and applied himself to the study of subjects new to him with a will, and ought, when I retire from my present duties in March 1939, to be well able to assume full responsibility and carry on the work of his predecessors.

To give a full account of the activities of this Department, and of their results, from its inception up to the present would require a large volume, and the necessarily restricted space at our disposal here precludes such an undertaking. What follows can therefore be but a short summary of the work in its several branches, but clear enough, we hope, to give a fairly comprehensive view of what has been accomplished.

Conservation.—"Conservation is in the forefront of an Archaeologist's duties"; in accordance with this axiom of Sir John Marshall, the Director-General of Archaeology in India, the first duty of the Superintendent in Burma after the establishment of this Department in 1902, was the listing of such monuments in this (then) Province which were well worth preserving by the Government. Religious buildings are very numerous, so that Burma is often referred to as "the Land of Pagodas"; discrimination had therefore to be exercised in the choice, and such monuments only to be listed as presented distinctive architectural features or were possessed of undoubted historical interest.

The task was facilitated by the fact that the most important buildings were, so to say, grouped in several localities, sites of more or less ancient capital cities and their environs: Mandalay, Amarapura, Sagaing, Ava, Pagan, Pegu, Thaton, Hmawza (old Prome). After repeated revision the list of monuments to be preserved at Government's expense has been fixed, up to the present, at 88¹⁰, out of which 76 have been repaired, only twelve remaining to be conserved as funds are available. The two principal centres for the work of conservation are Mandalay and Pagan. Pagan, though not the most ancient, is by far the most important and interesting site in this country. Its numerous ruins cover an area of about 25 square miles; they are in every stage of decay, but owing to their uncommonly massive structure, and the dryness of the climate, a large number of the buildings have escaped irremediable decay (as has been mostly the case in the deltaic districts), notwithstanding the fact that they all are entirely built of bricks¹¹. The largest of these temples, such as the Tilominlo, the Thatbyinnyu, the Dhammayangyi, the Gawdawpalin, etc., whose unique architectural design has long puzzled orientalist as to their ultimate origin¹², are magnificent monuments whose superimposed sanctums crowned by a *sikhara* rise in receding tiers to an imposing height "in stupendous architectural majesty". The enormous thickness of their walls, forming a compact mass, seems to have preserved them to some extent from more complete ruin. There were several factors working towards their disintegration. First, jungle vegetation growing freely on them, above all, banyan trees; all these pushed their roots deep into the walls,

¹⁰ This number does not include the brick monastery near Somyingyi Pagoda at Myinpagan, Pagan, in connection with the preservation of which, Government notification is now already out.

¹¹ With but one exception, the Nan-Paya, which is of brick and stones.

¹² It has now been traced to Bengal. See Duroiselle's "The Ānandā Temple at Pagan", pages 6-8; 10-20.

loosening large portions of bricks and causing dangerous crevices to appear and slowly widen; then rainwater which, percolating through the upper terraces, in time endangered the stability of the vaulted roofs and of the arches supporting the enormous weight above. To the same causes, as well as to the bricks falling from a height, may be assigned also the destruction, more or less complete, of ornamental details, such as the merlons on the parapets, the small pagodas ornamenting the corners of the several receding storeys, beautiful plaster carvings, etc. A list of 43 of the most important and representative of these majestic temples was drawn up and year by year, as funds permitted, their repairs were taken in hand. It was a work of conservation rather than of restoration.

Out of these 43 pagodas and temples 41 have been repaired; the other two, the Dhammayangyi and the Shwesandaw are now being repaired out of the allotment for the maintenance of monuments at Pagan. But even when these two have been completely conserved—and it will take some time owing to the paucity of funds—the work of preservation will not be over at Pagan; a few monuments will no doubt be added to the list, in which should principally be included one or two brick monasteries, interesting specimens of which, dating from the XIth to the XIIIth century, are found at and near Minnanthu, an historical locality situated a few miles to the south-east of the city of Pagan. Of the remaining 45 listed monuments in other localities, all but six, that is: the Nandawye, Letthe, Chanthaya, Shwezigon and Shweyaungdaw pagodas at Kalagyaung, Ebya and Mekkhaya in the Kyaukse District and one inscription shed near the Meiktila Lake, have also been repaired. At Mrohaung in Arakan, there are four beautiful monuments, of an architectural design different from those in Burma and built of stone¹³, the Andaw, Dukkanthein, Ratanabon and the Shitthaung, repairs to which have not yet been undertaken owing to lack of the necessary funds. A small sum is funded yearly for the maintenance of the repaired buildings, which consists in getting rid of the ever-growing vegetation, in carrying out minor repairs which appear necessary from time to time, in keeping clean the large compounds of the monuments and in maintaining the approach roads to them.

While in all other archaeological centres Indian influence is everywhere evident, Mandalay may be said to be unique, in that its wooden architecture bears the stamp of Burmese national art, taste and genius. The buildings in charge of this Department at this, the last-Burmese capital, are the Palace and the 48 pyatthats or bastions on the city walls. The Palace was erected in 1859 and the pyatthats a few years subsequently. When Mandalay was founded, the Palace, also built of wood, at Amarapura, the previous capital about six miles to the south, was dismantled and a large proportion of the material removed and used in the erection of the new royal residence, so that while, on the one hand, the Mandalay Palace was a new one, on the other hand, it was already old in many of its parts. This circumstance explains the rather rapid decay of this fine building. The bastions on the walls, also built of wood on a masonry base and comparatively of small size, exposed to rain, torrid heat and periodical high winds, are also steadily deteriorating, some of them being in bad condition, and having had to be rebuilt practically entirely. All these buildings, above all, the Palace, require close attention and constant repairs. The result is that conservation in Mandalay swallows up the major portion of the total funds allotted yearly for such work, to the detriment of other monuments in other localities to which repairs have to be kept in abeyance or spread over a number of years, as is now the case, for instance, at Pagan and Mrohaung in Arakan.

It was early discovered that dry-rot and white ants had set in inside a large number of the majestic teak posts which support the roofs of the several apartments and of the Audience Halls, so that the interior was slowly losing its substance and solidity, leaving a more or less large portion of these posts an almost empty shell; this necessitated, in some cases, providing these posts with a cement footing carefully coloured; in others, the removal of the affected portion and its replacement by seasoned timber, and by this means ensuring the stability of the roofs above. But as the process of dry-rotting goes on year

¹³ Monuments in Arakan are built with stone; in Burma of brick.

by year, such treatment is constantly necessary to the posts not yet repaired. The carved eaves-boards running all round the apartments were falling piecemeal here and there and had often to be replaced by new ones, necessitating, for a time, the employment of Burmese carvers; the gables have also to be seen to wherever need arises; the wooden floors require some extensive repairs, if not complete renewal. In short, a ceaseless round of repairs is going on at the Palace, one portion requiring attention almost as soon as another has been put in proper condition. The same, though in somewhat less degree, applies to the 48 bastions mentioned above. Besides this conservation work, the extensive ugly waste spaces on the platform have been turned into lawns and all the west portion of the platform into a garden. Besides the above, care is also taken of the Royal Tombs situated a short distance to the north-east of the Great Eastern Hall, and of the Tooth-relic Tower and also of the Campanile (ဝန်တော်) facing the same Hali due East. All these monuments are of brick.

All this conservation work is carried out by the Executive Engineers of the several districts in consultation with the Superintendent. The thanks of this Department are due to the Public Works Department officers for the interest they take in these ancient monuments and the splendid results they have accomplished.

EXPLORATION—EXCAVATIONS.

Exploration in Burma has never been undertaken systematically on a large scale. Several factors seem to have worked against it. First, a small staff, whose work was mostly clerical, none of whom had made any study or had any training in orientalism or archæology;¹⁴ so that the Superintendent had practically to work single-handed without any experienced assistance, which precluded any member of the staff being deputed on such responsible work. The time most appropriate for serious exploration, that is, from about October to April, was taken up mostly by inspection and conservation work, which was placed in the forefront of the Archæologist's duties. But probably the most serious impediment was financial consideration, for a scientific exploration would require more funds than could be allotted to this Department. In 1917-18, when the present writer was in charge of epigraphy and half the archæological work¹⁵, he exposed to Sir John Marshall, Director-General of Archæology, then on a visit to Burma, his plan for extensive exploration. The project was to range the country district by district, mapping carefully all objects of antiquarian interest: ancient temples and pagodas, sites of old walled towns, mounds which might be excavated later, statues, inscriptions, etc., with relevant sketches and descriptive notes. Such a work would doubtless have brought to light a number of antiquities, of which we are now even ignorant, and would have been of the greatest help to future Superintendents, greatly eliminating the risk of small and sometimes disappointing tours. Sir John Marshall was sympathetic, but had to discourage the plan for financial reasons.

Occasion was therefore taken, whenever on tour, on inspection or conservation duty, to examine thoroughly the principal centres and scour the surrounding country. The results were not a little gratifying, for these excursions, above all in Pagan and Old Prome (Hmawza), led to the discovery of numerous inscriptions, both mural and lithic, in three principal languages: Burmese, Môn and Pyū; of a large number of beautiful frescoes, statuettes, sculptures, etc., which enabled this Department to fix with certitude the extraneous influences which affected so deeply the development of the country and also to push back, by several centuries, the political, but above all, religious and artistic history of Burma.

To these important finds are to be added those, no less important, recovered from the ground and ancient ruins by excavation. India, whose civilization is so much older than that of Burma, is covered with many extensive ruins which require excavations on a large scale. Such is not the case in

¹⁴ Exception made of U Mya, who was very earnest, and whom, later I trained; he learned Pāli, Sanskrit and French, and succeeded me in 1931. He is now retired.

¹⁵ Mr. Taw Sein Ko was then Superintendent.

this country. The ruins found are mostly those of individual temples and pagodas, crumbled into a shapeless mass centuries ago, but which require, none the less, experienced and competent handling. They are scattered all over the country, but especially in and around the old centres of culture: Pegu, but especially Pagan and above all Old Prome¹⁶. Many are the objects thus brought to light; lithic inscriptions—in Pyū, Sanskrit; an ancient manuscript¹⁷ and inscribed scrolls, statuettes, a silver reliquary beautifully embossed; stone sculptures; personal ornaments: necklaces of semi-precious stones, finger-rings, ear-rings, bracelets, etc., all votive offerings of women and girls at the foundation of a pagoda¹⁸. Many more would doubtless have been found but for the vandalism of the ubiquitous treasure-hunter who, in some cases, already centuries ago, had rifled the contents of the relic-chambers, throwing aside in the *débris*, all that was not gold or silver: it is often these cast-off objects, so precious for the history of religion and art in this country, that the archæologist finds. This vandalism is still going on now¹⁹.

At Srikshetra, that is Old Prome, now known as Hmawza, these finds have enabled us to push back, by several centuries, history as it was then known through the Burmese chronicles; for instance, the funeral urns found in the royal vault near the Payagyi Pagoda, each bearing one or several lines of writing²⁰ in the Pyū language, revealed the existence, about the VIIth—VIIIth Centuries A.D. of a dynasty totally unknown in the Burmese histories. The silver reliquary just mentioned, and which bears inscriptions in Pyū and Pāli on the lower rim and on the lid, gave us the names of another king and his queen who flourished about the VIth—VIIth Century A.D. The Pyū writing on votive tablets, stones, manuscripts and scrolls, helped to settle definitely the fact, which had only been surmised before, that the Pyu people possessed an alphabet and were acquainted with the Buddhist Scripture and were highly cultured in the VIth—VIIth Century and probably much earlier, and that they were colonized in the opening centuries of our era, if not earlier, by emigrants from Kalinga, on the south-eastern coast of India, who brought with them their alphabet, their religion and their arts. These very inscriptions, as well as a few in Sanskrit, and the statuettes and stone sculptures, further established the fact that three religions flourished in Prome, whose adherents probably lived peacefully side by side; that is, the Theravāda or Southern Buddhism, the Buddhism now professed in Burma, Ceylon and Siam, and whose sacred language is Pāli; another school of Buddhism with their scriptures written in Sanskrit, and Hinduism. It may be here mentioned that Thatôn was also, and very early, colonized from Kalinga (though, later, strongly influenced by Ceylon); this is shewn by the alphabet used by the oldest Môn inscriptions up to now discovered.

The city of Pagan was founded in 849-50 A.D. and is therefore younger by centuries than Old Prome. Nothing in Pagan has yet been found which can be with any degree of certainty assigned to a date before the middle of the XIth century A.D.; except—perhaps—the city walls. In 1056-57, the Burmese conquered Thatôn and brought back thence to their capital a large number of Buddhist monks, the Theravāda scriptures in Pāli and artists and craftsmen of every description the majority of whom were probably Indians. From the Talaing (Môn) monks, they received their alphabet and religion and scriptures²¹. From Prome, which also they had taken in their stride, the

¹⁶ Thatôn also is a very ancient city; it is already mentioned in the Pāli commentaries of the IVth—Vth Century A.D. as a great centre of Buddhism. Unfortunately, practically nothing of its ruins subsists, and it has yielded but few antiquities up to the present.

¹⁷ This manuscript, found in 1926, consists of 20 gold leaves inscribed with excerpts from the Pāli scriptures in Pyū characters. It has now been deciphered and translated, and will be soon ready for the press.

¹⁸ There was found in 1926, in the silver reliquary abovementioned, a minuscule *Chinlon* (စင်္ကြံ) about 1/6 of an inch in diameter, it was of pure gold and delicately chiselled, and had probably been a young girl's or a small boy's ornament. This shows that *Chinlon*, which up to now was thought to be a Burmese game, was known to the Pyūs a long time before the foundation of Pagan 849—50 A.D.

¹⁹ In the course of his work extending over many years, the writer has found but very few monuments claiming some antiquity free from the pick of the treasure-hunters. It can be confidently asserted that at least 90 per cent of these venerable buildings had been pierced through, sometimes with diabolical ingenuity, to get at the relic-chamber.

²⁰ These were translated by Mr. C. O. Blagden.

²¹ Burmese chronicles agree to this and state that, before the conquest of Thatôn, Buddhism did not exist in Pagan, that is the Theravāda Buddhism. Before that date, the religion of the Burmese was a medley of indigenous superstitions and some form of Northern Buddhism with a strong admixture of Tantrism, the priests of which were known as "Ari".

Burmese brought back Pyū captives, whom they settled near Pagan; they served to strengthen the King's army; they were slowly amalgamated by the Burmese and they finally disappeared as a distinct race about the XIVth Century or beginning of the XVth. They too, whose civilization was not far from a millenium older than that of the Burmese, probably influenced deeply the culture of the latter. It is from this, to the Burmese, momentous date (1056-57 A.D.), that begins this extraordinary architectural and artistic activity which, in little more than two centuries, covered the city and its environs with thousands of splendid monuments of every shape and size, the inner walls of most of which are decorated with beautiful frescoes still well preserved in most cases, and filled up the temples and the relic-chambers with a great variety of statues and statuettes of stone, bronze and wood.

The frescoes and some of the statuettes revealed the fact that at Pagan, besides the Theravāda Buddhism brought over from Thatōn, there existed a school belonging to Northern Buddhism strongly impregnated with Tantric doctrines; these frescoes were executed by artists from Bengal and Nepal; the statuary bore also the impress of Indian origin, both south and north-eastern. Many of the smaller pieces had been brought over from India, by monks and pilgrims; so also a great number of votive tablets, especially from Nālanda. The votive tablets, of which thousands were found at Pagan are most interesting; besides those brought over from India as votive offerings, an immense number were manufactured at the Burmese capital, and many are exquisitely modelled²². They often bear a short inscription, in most cases the Buddhist credo: "Ye dhammā hetupabbhāvā . . . etc.", or part of it, in Pāli or Sanskrit. In the Shwesandaw Pagoda, which is reputed to be among the very first monuments erected after the fall of Thatōn, were found tablets with inscriptions in Burmese, Mon, Pyū, Pāli, Sanskrit. Others again, and these are the most important, bear the name of the reigning king or other personages. But in whatever language they may be inscribed, the tablets made in Burma bear the unmistakable stamp of Indian craftsmanship in the figures of Buddha and other personages depicted on their obverse face. To resume, it may be shortly stated that the finds made at Pagan have enabled this Department to establish the facts on, so to say, a solid concrete basis, that Southern and Northern Buddhism, Tantrism and Hinduism were contemporaneous at the Burmese capital and that in so far as architecture, painting and statuary are concerned, Indian influence was supreme up to about the beginning or middle of the XIIIth Century, when the Burmese, following the Indian models, began to try their hands at fine arts²³.

Epigraphy.—I may be permitted to quote here what I wrote²⁴ twenty-five years ago; "Six enormous volumes of inscriptions found in Burma have already been transliterated into modern Burmese characters and issued from the Government Press²⁵, Rangoon, and materials are fast accumulating for a seventh volume. All this mass of epigraphs contain much information about the political and religious history of Burma from the XIth Century A.D. up to the XIXth. Practically nothing, however, has yet been done to unlock all these treasures and make them public property. That so little epigraphical work has yet been done is to be attributed to the fact that, besides this office being undermanned, the time of the Superintendent is fully occupied otherwise, and that, as a consequence, he can find none, or at least very little, to devote to this most important work. Epigraphy in Burma is practically still to be founded . . . I think the time has come for Government to take steps, in the near future to remedy this state of things. There does not seem to be any probability of the Superintendent being able in future, to devote more time to epigraphy than he has done in the past²⁶. In these circumstances it may be found necessary to appoint a Government Epigraphist for a number of

²² A number of moulds have been recovered.

²³ Numerous notes on all that precedes may be found in the Provincial Reports of the Archaeological Survey of Burma, especially from 1913 to 1926; in the Annual Reports of the Archaeological Survey of India and in special papers and memoirs. See "List of publications issued by the Archaeological Survey of Burma", at the end of this paper.

²⁴ Report of the Superintendent, Archaeological Survey, Burma, for the year ending 31st March 1913, page 8, paragraph 45.

²⁵ Vide "List of Publications."

²⁶ See first part of this note, page 17.

years." Excepting that, in the years that followed, four volumes of the *Epigraphia Birmanica* have been issued²⁷, a few short urn inscriptions in Pyū deciphered and translated by Mr. C. O. Blagden, and the Mōn inscriptions on the 389 plaques ornamenting the three terraces above the roof of the Ananda, translated by me, the state of things pointed out above still subsists, and there will not, for many years to come, be any prospect of "those Treasures being unlocked" to any great extent; unless, indeed, Government decide to accept the suggestion, made in 1913, to appoint a whole-time Epigraphist—a course which cannot be too strongly advocated—in the not too remote future.

The number of new inscriptions found during the preparation and issue of the six volumes abovementioned and subsequently: in Burmese, Pāli, Sanskrit, Mōn and Pyū²⁸, has steadily increased, so that, at the present time, there is probably enough material to fill two other volumes²⁹.

A reference to "List of Publications" at the end of this note will show at a glance that what has been accomplished in the field of epigraphy, though much more satisfactory by its importance than its extent, is little when compared with what remains to be done; for instance, practically all the Burmese inscriptions up to now known, published (in the volumes already mentioned) or still unpublished³⁰, remain untranslated³¹ and unannotated, and the vast source of information they contain has not yet been tapped. The intrinsic value of these inscriptions will be readily understood. The mass of information of all kinds contained in these documents must form the principal basis of all future studies—above all from the XIth Century upwards³²—on the growth of religion in and the political evolution of this country. To the philologist they are no less valuable, since they enable him to follow, so to say step by step, the evolution of the Burmese language through its gradual phonetic changes³³.

Opportunity is again taken here of expressing the thanks of this Department to G. H. Luce, Esquire, Reader in Far Eastern History at the University College, Rangoon, who in the past few years, has been very kindly sending us from time to time notices of his discovery of new inscriptions and often furnishing us with their estampages.

Museums.—At Mandalay a small brick building near the Watch Tower, has been turned into what is known as the "Palace Museum". In it were placed objects, both ceremonial and domestic, illustrative of palace life during the Burmese régime: white umbrellas, sedan chairs, goglet, slippers, powder boxes, etc.; ceremonial or court dresses of the king, queen, ministers and their wives and military uniforms of all grades. Most of these objects are genuine, but others are merely models, especially the dresses and uniforms³⁴. There is now little prospect of acquiring any more genuine articles which have been actually in use in the Palace. An apartment on the Palace platform known as the "Apartment with a fountain", is now being repaired and will soon be fitted as a museum where will be exhibited the objects of antiquarian interest which have, in the course of years, accumulated in the Superintendent's office in Mandalay. These objects are from all parts of Burma, being found in the course of the Superintendent's tours and excavations. They were brought over to headquarters because of their rarity, of their inherent artistic and historical value, and because also, in some cases, of their intrinsic value, being fashioned of pure gold or silver, which might prove too strong a temptation to the

²⁷ These volumes contain only Mōn inscriptions in text and translation, with the exception of a Burmese, a Pāli and a Pyū inscription in the 1st volume, Part I (1919). Vide "List of Publications", lower down.

²⁸ And even one in Chinese, discovered at a site about 19 miles from Bhamo and still *in situ*. Vide Annual Report of the Archaeological Survey of India, 1929-30, page 183.

²⁹ For the derivation of alphabets in Burma, vide Preface to the "List of Inscriptions found in Burma", page (iv), and Annual Report of this Department for 1919, page 19, paragraph 41.

³⁰ It is calculated they amount to about 2,300, possibly a little more.

³¹ Exception must be made for the volume of the "Inscriptions of Pagan, Pinya and Ava, translation with notes", 1899, by U Tun Nyein, then officiating for Mr. Taw Sein Ko. This volume, though useful, needs a good deal of revision; critical notes are almost completely lacking.

³² For the period anterior to the 11th Century something has been and more will be, learned from the inscriptions found at Old Prome, in Pāli, Sanskrit and Pyū; the latter are the most numerous, but the great difficulty for their translation is the smallness of the vocabulary at our disposal, say from 150 to 200 words. A good number of Pyū epigraphs were also found at Halingyi, another old site.

³³ These remarks apply also, of course, to Mōn inscriptions, whose number has somewhat increased during the last few years; they were found especially at Pagan and Pegu.

³⁴ For instance, those covering a skeleton frame with head and hands are all models; the others are the genuine articles, acquired from the descendants of the original wearers in 1913.

treasure-hunter and other gentlemen of that ilk, were they not kept securely under lock and key and protected by night watchmen. Some of these finds are unique owing to their antiquity and as specimens of very fine artistic skill : for instance, the beautiful silver reliquary—already mentioned in a previous paragraph—which, in the opinion of Sir John Marshall, Director-General of Archaeology, was the *clou* of the Archaeological Exhibition held in Simla in 1927 ; a Pāli manuscript in old Pyū characters consisting of 20 pure gold leaves, and several scrolls of gold and silver incised with inscriptions in the Pyū language.

When His Excellency Lord Curzon of Kedleston visited Burma in December 1901, he passed orders that a museum should be erected at Pagan. It was built soon after near the main entrance to the Ananda Temple. But the exhibits increasing year by year, the museum was, after a few years, found much too small to house them ; the tables, shelves, and almirahs are overcrowded, so that the room at the back of the building, which was originally intended as residence and office for the Superintendent when on duty at Pagan, was used to store in-coming exhibits and was soon filled up. Some years ago, I submitted to Government that the museum should be extended by two wings, the whole forming three sides of a square. The proposal was sanctioned, as well as the plans and estimates, but unfortunately, owing to financial stringency, the estimates could not be funded. There is now very little room available for storage. An extension of the building is becoming indispensable.

At Hmawza, in January 1907, were discovered two enormous lithic inscriptions covered with Pyū characters, and some years after, a small building, known as the Kyaukka-thein, was erected over them *in situ* ; it was also intended to become a museum. About that time, a few important finds having been made, the work of exploration and excavation was intensified on the site of the ancient city and the surrounding country. In a few years the museum became full and it was found necessary, in 1926, to build a temporary shed, close to the Archaeological Camp and the house of the durwan, to protect the finds for which room was no more available ; but this too soon became filled to capacity. These finds are important from the religious, artistic and philological standpoint. The great majority are of stone, often enormous blocks and in some cases rather friable ; their removal to any great distance would require much care and involve heavy expenses. I would therefore advise one of the following courses. First—the extension of the Kyaukkathein on a scale sufficient to house the exhibits in the temporary shed and to receive possible future finds. But the Kyaukka-thein is situated within the precincts of a monastery which may not be entered with shoes on ; the present abbot has been very tolerant in this respect ; but the next abbot might not be so, and might exact the removal of foot-wear, a course which might, in many cases, prevent non-Buddhists from visiting the museum. Second—to obviate this, the museum might be dismantled and re-erected near the Superintendent's camp, about half a mile distant, with extension as mentioned just above ; this would allow free access to visitors of all persuasions. But comparatively few persons visit the Hmawza Museum, and these interesting antiquities are practically unknown. This leads to the 3rd course, that is, to remove them to modern Prome, some six miles away, and establish a museum there ; but, as just pointed out above, such a removal would not be without danger to a good number of exhibits.

At Mrohaung, an old capital of Arakan, a good number of inscriptions and objects of antiquarian interest have been found and placed under a temporary shed. Arakan has been very little explored up to now ; but many more discoveries will no doubt be made in the future, when the present financial stringency has relaxed. Travelling in Arakan is very costly, and visitors to Mrohaung are comparatively few, so that this archaeological shed is rarely visited. The question therefore arises whether when more finds have been made and their number justifies such a course, a "Provincial Museum" should be created at Akyab, where the exhibits would prove useful, being of no little educational value, instead of keeping them dispersed in places somewhat difficult of access, where such value becomes practically nil.

Photographs.—The total number of photographs in this office, including those taken in 1937-38, is 4,045. They form a collection especially valuable to the orientalist, the artist, and the architect, containing, as it does, photographs of monuments of every style to be found in Burma and their details ; ornamental and architectural ; wooden monasteries, now fast crumbling and giving way to ugly rococo brick buildings ; in a few decades, most of these beautiful monasteries and their wondrous carvings will have disappeared ; their beauty, as a whole and in details being preserved in this office negatives³⁵ ; and statues, stone sculptures, plaques, frescoes, personal ornaments, lithic and mural inscriptions, etc. They form, so to say, a pictorial gallery of archaeology in Burma in all its branches, and are often indispensable to the researcher in any of these branches.

This office has also executed reproductions, in black and in colour, of the most interesting frescoes ornamenting the walls of numerous temples ; their number up to the present including a number of plans of monuments, is 777. These frescoes illustrate two phases of religious life in Burma : some, the school of Mahāyānism or Northern Buddhism, tainted with Tantrism and the Arī worship³⁶, and others, the Theravāda School of Buddhism, such as it exists at the present day. These wall paintings are almost totally found in Pagan and its environs, those illustrative of Mahāyānism mostly in a large number of temples in localities to the south of the city of Pagan, principally at Myinpagan and Minnanthu. They were all executed by artists hailing from across the Bay and belonging to the Bengalo-Nepalese school of painting. The drawings and paintings in our collection are very faithful copies of the originals, and supplement those which were photographed.

List of publications issued by the Archaeological Survey Department, Burma, since its inception including the articles on Archaeology published in the Archaeological Survey of India Annual Reports.

The numerous notes on a multiplicity of subjects which appeared in the Provincial Archaeological Reports, published by the Government Press in Rangoon, are not included in the following list :—

1. A Note on the Shwe Dagōn Pagoda—by Dr. E. Forchhammer, 1883.
2. A Note on the first Buddhist Mission to Suvannabhūmi—by Dr. E. Forchhammer, 1884.
3. A list of objects of archaeological interest in Burma—by Dr. E. Forchhammer, 1892.
4. A Report on the Antiquities of Arakan in three parts—by Dr. E. Forchhammer, 1892.
5. A revised list of objects of antiquarian interest in Arakan—by Dr. E. Forchhammer, 1892.
6. A chapter of the report on Pagan, dealing with the Kyaukku Temple—by Dr. E. Forchhammer, 1892.
7. Inscriptions of Pagan, Pinya and Ava, 1892³⁷.
8. Notes on an Archaeological tour through Ramaññadesa (the Talaing country of Burma)—by Taw Sein Ko, 1893.
9. A preliminary study of the Po-u-daung inscription of Sinbyuyin, 1774 A.D.—by Taw Sein Ko, 1893.
10. A preliminary study of the Kalyani inscriptions of Dhammacheti, 1476 A.D.—by Taw Sein Ko, 1893.
11. Some remarks on the Kalyani inscriptions—by Taw Sein Ko, 1894.
12. Inscriptions copied from the stones collected by King Bodawpaya and placed near the Arakan Pagoda, Mandalay, Volumes I and II, 1897³⁷.
13. Inscriptions of Pagan, Pinya and Ava, Translations with notes—by Tun Nyein, 1899³⁸.
14. Inscriptions collected in Upper Burma, Volume I, 1900³⁷.
15. Index Inscriptionum Birmanicarum, Volume I—by Taw Sein Ko, 1900.

³⁵ See, for instance, Taw Sein Ko's paper "The Sangyaung Monasteries of Amarapura", No. 49 in the "List of Publications" lower down ; it is illustrated by photographs of the best pieces of wood carving in the Mēdaw Monastery.

³⁶ Vide No. 53 of the appended "List of Publications".

³⁷ All these inscriptions were transliterated from the old into the modern Burmese characters by two Burmese pandits of this Department under the supervision of Mr. Taw Sein Ko. For a criticism on the way of editing them, see "A word of caution as to the text of the six volumes published," page (iv) of the Preface to the "A list of Inscriptions found in Burma," Rangoon, 1921.

³⁸ Vide foot-note No. 31, page 23.

16. List of Pagodas at Pagan under the custody of Government—by Taw Sein Ko, 1901.
17. List of objects of antiquarian and archaeological interest in Upper Burma, 1901.
18. "Mandalay Palace"—by Taw Sein Ko (*Archæological Survey of India Annual Report*, 1902-03, Part II, pages 95—102).
19. Inscriptions collected in Upper Burma; Volume II, 1903³⁷.
20. "Ancient relics at Shwebo"—by Taw Sein Ko (*Archæological Survey of India Annual Report*, 1903-04, Part II, pages 145—157).
21. Monograph on stone carving of Pagan (thought to have been issued in 1905-06).
22. Some excavations at Pagan—by Taw Sein Ko (*Archæological Survey of India Annual Report*, 1905-06, pages 131—134).
23. Catalogue of Exhibits in the Pagan and Mandalay Museums, 1906.
24. "Origin of the Burmese alphabet"—by Taw Sein Ko (*Archæological Survey of India Annual Report*, Part II, 1906-07, page 213ff).
25. The plaques found at the Petleik Pagoda, Pagan—by Taw Sein Ko (*Archæological Survey of India Annual Report*, Part II, 1906-07, pages 127—136).
26. Some Conservation works in Burma—by Taw Sein Ko (*Archæological Survey of India Annual Report*, 1906-07, pages 29—33).
27. Notes on Conservation in Burma—by Taw Sein Ko (*Archæological Survey of India Annual Report*, 1907—38, pages 31-37).
28. Excavations at Hmawza in the Prome District—by Taw Sein Ko (*Archæological Survey of India Annual Report*, 1907-08, pages 41—42).
29. Two Chinese Inscriptions from Bai, Central Asia—by Taw Sein Ko (*Archæological Survey of India Annual Report*, 1907-08, pages 277—279).
30. Catalogue of Coins in the Phayre Provincial Museum, Rangoon—by Taw Sein Ko, 1909.
31. Excavations at Hmawza in the Prome District (*Archæological Survey of India Annual Report*, 1909-10, pages 113—123).
32. Chinese Antiquities at Pagan—by Taw Sein Ko (*Journal of the Burma Research Society*, Volume I, Part II, 1911, pages 1—5).
33. The Burmese Inscription at Bodh Gayā—by Taw Sein Ko (*Epigraphia Indica*, 1911, pages 118—120).
34. The Revised Buddhist Era in Burma—by Taw Sein Ko (*Journal of the Royal Asiatic Society*, January 1911, pages 212—216).
35. Hlèdauk Pagoda and its Relics—by Chas. Duroiselle (*Archæological Survey of India Annual Report*, 1911-12, pages 149—151).
36. A brief résumé of the Conservation, Exploration and Research work and Epigraphy in the Burma Circle—by Taw Sein Ko (*Archæological Survey of India Annual Report*, Part I, 1911-12).
37. Excavations at Hmawza, Prome—by Chas. Duroiselle (*Archæological Survey of India Annual Report*, Part II, 1911-12, pages 141—148).
38. Inventaire des Inscriptions, Pālies, Sanskrites, Môn et Pyü de Birmanie—by Chas. Duroiselle (*Bulletin de l'Ecole Française D'Extrême-Orient*, 1912-13).
39. A brief résumé of the Exploration and Research work, Epigraphy and Conservation work in Burma Circle—by Chas. Duroiselle (*Archæological Survey of India Annual Report*, 1912-13, Part I).
40. The "Pyu" Inscription—by C. O. Blagden, Esquire, with a note by Chas. Duroiselle (*Archæological Survey of India Annual Report*, 1912-13, Part II).
41. Conservation in Burma—by Chas. Duroiselle (*Archæological Survey of India Annual Report*, 1912-13, pages 136—141).
42. Pictorial representations of Jātakas in Burma—by Chas. Duroiselle (*Archæological Survey of India Annual Report*, 1912-13, pages 87—119).
43. A Note on Burmese Philology—by Chas. Duroiselle (*Journal of the Burma Research Society*, Volume III, Part I, 1913, page 12ff).

³⁷ All these inscriptions were transliterated from the old into the modern Burmese characters by two Burmese pandits of this Department under the supervision of Mr. Taw Sein Ko. For a criticism on the way of editing them see "A word of caution as to the text of the six volumes published", page (iv) of the Preface to the

44. The original inscriptions collected by King Bodawpaya and now placed near the Patodawgyi Pagoda at Amarapura, 1913³⁷.
45. Talaing Nissayas—by Chas. Duroiselle (*Journal of the Burma Research Society*, Volume III, Part II, 1913, page 103 ff).
46. Stone sculptures in the Ananda Temple at Pagan—by Chas. Duroiselle (*Archæological Survey of India Annual Report*, 1913-14, pages 63—97).
47. The Ananda Temple at Pagan—by Taw Sein Ko (*Archæological Survey of India Annual Report*, 1913-14, page 65).
48. Rock-cut Temples of Powundaung—by Chas. Duroiselle (*Archæological Survey of India Annual Report*, 1914-15, pages 42—55).
49. The Sangyaung Monasteries of Amarapura—by Taw Sein Ko (*Archæological Survey of India Annual Report*, 1914-15, pages 56—65).
50. Talaing Nissayas and some further corrections—by Chas. Duroiselle (*Journal of the Burma Research Society*, Volume IV, Part II, 1914, page 135 ff).
51. The bronze figures in the Arakan Pagoda, Mandalay—by Taw Sein Ko (*Journal of the Burma Research Society*, 1914-15, Volume VI, Part I, page 19).
52. Epigraphical and Philological notes on Kľañjo-kye : zu :—by Chas. Duroiselle (*Journal of the Burma Research Society*, 1914-15, Volume V, Part II, pages 98—102 and Volume VI, Part II, pages 95—98).
53. The Ari of Burma and Tantric Buddhism—by Chas. Duroiselle (*Archæological Survey of India Annual Report*, 1915-16, pages 79—93).
54. Literal Translation of the Burmese alphabet—by Chas. Duroiselle (*Journal of the Burma Research Society*, 1915-16, Volume VI, Part II, page 81).
55. Kľañjo-kye : zu : and Extract from the Burmese face of the Myazedi Inscription—by Chas. Duroiselle (*Journal of the Burma Research Society*, 1916-, Volume VI, Part III, page 203).
56. Etude sur le Zimme-Pannasa, 1915-16—by Chas. Duroiselle.
57. Correspondence between Mr. Taw Sein Ko and Mr. C. O. Blagden on certain points discussed in the *Archæological Report* for 1915-16 (*Journal of the Burma Research Society*, 1915-16, Volume VI, Part III, pages 205—211).
58. Origin of the name Myauk-U (Myohaung) city, the capital of Arakan—by San Shwe Bu, Honorary Archæological Officer (*Journal of the Burma Research Society*, 1916-17, Volume VI, Part III, page 223).
59. Archæological Notes on Mandalay—by Taw Sein Ko, 1917.
60. Archæological Notes on Pagan—by Taw Sein Ko, 1917.
61. Notes on Mr. J. C. C. Wilson's letter on the ruins in the District between Cheingmai, Karenni and the Shan States—by Taw Sein Ko (*Journal of the Burma Research Society*, 1917-18, Volume VIII, Part II, pages 160—163).
62. A votive tablet found near Akyab—by San Shwe Bu, Honorary Archæological Officer (*Journal of the Burma Research Society*, 1917-18, Volume VIII, Part I, pages 39—40).
63. The Legend of Andaw Pagoda, Sandoway—by San Shwe Bu, Honorary Archæological Officer (*Journal of the Burma Research Society*, 1917-18, Volume VIII, Part II, pages 164—166).
64. The twelve-year Cycle of Burmese Year-names—by Maung Hla, B.A., Archæological Assistant (*Journal of the Burma Research Society*, 1917-18, Volume VIII, Part III, pages 270—274).
65. Epigraphia Birmanica, Volume I, Part I, 1919³⁸.
66. Epigraphia Birmanica, Volume I, Part II—by C. O. Blagden, 1920.
67. List of Inscriptions found in Burma, Part I—by Chas. Duroiselle, 1921.
68. Amended List of Ancient Monuments in Burma, 1921.
69. Epigraphia Birmanica, Volume II, Parts I and II, 1921³⁹.

³⁷ All these inscriptions were transliterated from the old into the modern Burmese characters by two Burmese pandits of this Department under the supervision of Mr. Taw Sein Ko. For a criticism on the way of editing them see "A word of caution as to the text of the six volumes published", page (iv) of the Preface to the "A list of Inscriptions found in Burma", Rangoon, 1921.

³⁸ This volume contains the Myazedi inscription in four languages : Burmese, Pāli, Môn and Pyü ; by Chas. Duroiselle and C. O. Blagden.

³⁹ These contain the 389 plaques illustrating the ten last jātakas on the Ananda Temple, by Chas. Duroiselle, all the other volumes of the Epigraphia Birmanica, by C. O. Blagden.

70. Wathundaye—the Earth-Goddess of Burma—by Monsieur Chas. Duroiselle (*Archæological Survey of India Annual Report*, 1921-22, pages 144—146).

71. Mongol Frescoes at Pagan—by Chas. Duroiselle (*Archæological Survey of India Annual Report*, 1921-22, pages 146—148).

72. List of European Burial Grounds in Burma with inscriptions on tombs anterior to the 1st of January 1858—by U Mya, 1922.

73. Place-names in Burma—by Chas. Duroiselle (*Archæological Survey of India Annual Report*, 1922-23, pages 173—174).

74. Four Burmese Saints—by Monsieur Chas. Duroiselle (*Archæological Survey of India Annual Report*, 1922-23, pages 174—176).

75. Epigraphia Birmanica, Volume III, Part I, 1923.

76. The Age of Shwe Dagôn Pagoda at Rangoon—by Monsieur Chas. Duroiselle (*Archæological Survey of India Annual Report*, 1923-24, page 126 ff).

77. Guide Book to the Palace at Mandalay—by Chas. Duroiselle, 1924.

78. List of Coins in the Phayre Provincial Museum, Rangoon, 1924.

79. The pageant of King Mindôn, going from the Palace to the Kyauktawgyi Pagoda at Mandalay—by Chas. Duroiselle (*Archæological Memoir* No. 27, 1925).

80. Epigraphia Birmanica, Volume III, Part II, 1928.

81. A Note on the Buddha's Foot-prints in Burma—by U Mya (*Archæological Survey of India Annual Report*, 1930—34, Part II, page 320 ff).

82. Some hitherto unknown Burmese coins—by U Mya (*Archæological Survey of India Annual Report*, 1930—34, Part II, page 331 ff).

83. A Note on the Nanpaya Temple and images of Brahmā carved on the pillars inside it, Myinpagan, Pagan—by U Mya (*Archæological Survey of India Annual Report*, 1934-35, pages 331 ff).

84. Epigraphia Birmanica, Volume IV, Parts I and II, 1936.

85. The Ananda Temple at Pagan—by Chas. Duroiselle (*Archæological Memoir* No. 56, 1937).

86. An account of Conservation and Exploration work in Burma—by Chas. Duroiselle, 1937⁴⁰.

87. A short survey of the religious aspect of the history of Burma prior to the XIth Century A.D.—by Chas. Duroiselle⁴⁰.

Besides the above, the text and translation of the inscription, in Burmese and Môn on the large bell at the Shwezigôn Pagoda at Nyaung-u, by Chas. Duroiselle, are ready for publication in the *Epigraphia Birmanica*, when funds are available.

Also the Pāli excerpts in old Pyū characters incised on the 20 gold leaves of the manuscript found at Hmawza, and mentioned on pages 21 and 24, of this Report, have been deciphered and translated and require only some arrangements to be ready for the press.

SECTION VI.—DEPARTMENTAL ROUTINE NOTES.

ANCIENT MONUMENTS PRESERVATION ACT AND LISTING OF MONUMENTS.

A notification declaring under section 3 (1) of the Ancient Monuments Preservation Act, 1904, the remains of a brick monastery south of Sōmingyi Pagoda at Myinpagan, Pagan Township, Myingyan District, to be a "protected monument" within the meaning of the said Act was under issue when the year ended.

No addition was made to the list of monuments maintained by the Archæological Survey Department.

PUBLICATIONS ISSUED OR UNDER COMPILATION.

No publications were issued during the year. The materials, however, for the next volume, *namely*: Volume V in two parts, of the *Epigraphia Birmanica*, a periodical published by this Department, were under compilation and nearly ready for the Press when the year ended.

⁴⁰ Not yet published.

PHOTOGRAPHS.

Forty photo-negatives were added during the year to the list of those prepared by this Department (*vide* Appendix F). They included views of the reconstructed Pyatthat No. 48 over the South Main Gate of the Fort Walls at Mandalay, of a brick mound in Zegyo-Shanzu Village at Hmawza before excavation, of a portion of the laterite basement wall of the Kyontu Paya at Waw near Pegu and of the remains of the east, north and west retaining walls of the platform of that same Pagoda which were uncovered in the course of the excavations undertaken during the year. Some represented images of Buddha in stone, terracotta and bronze all in more or less damaged condition, fragmentary stone sculptures depicting scenes from Buddha's life, a double-bodied lion in stone, terracotta plaques and the old Indian numerical signs incised on them and other minor objects, which were discovered in the excavations conducted at Pagan, Hmawza and Waw, while others represented an inscribed bronze bell, a bronze bowl, terracotta votive tablets and the inscriptions in Pāli in Burmese characters incised on their reverse, a fragment of a stone sculpture in relief depicting a four-armed Bodhisattva flanked by two *saktis* and a terracotta head of an elephant with the trunk and tusks missing, which had been found by villagers and which were made over to me on my visit to Pagan and Hmawza. There were also four photographs of the three stone inscriptions in Burmese, which were found, two in U Zawana's monastery at Minnanthu and one at Ywatha, and removed to the Pagan Museum.

DRAWINGS.

Eight fresh drawings were added during the year to the list of those prepared by this Department (*vide* Appendix E). They consisted of drawings of paintings on walls within the Abeyadana Temple at Myinpagan and a temple (No. 449) at Thiipyitsaya in the Pagan Township of the Myingyan District, an elevation and a plan of the part of a brick wall uncovered by Maung Ko Ko in his garden at Nandawgon in Pegu Town and a site plan of the latter.

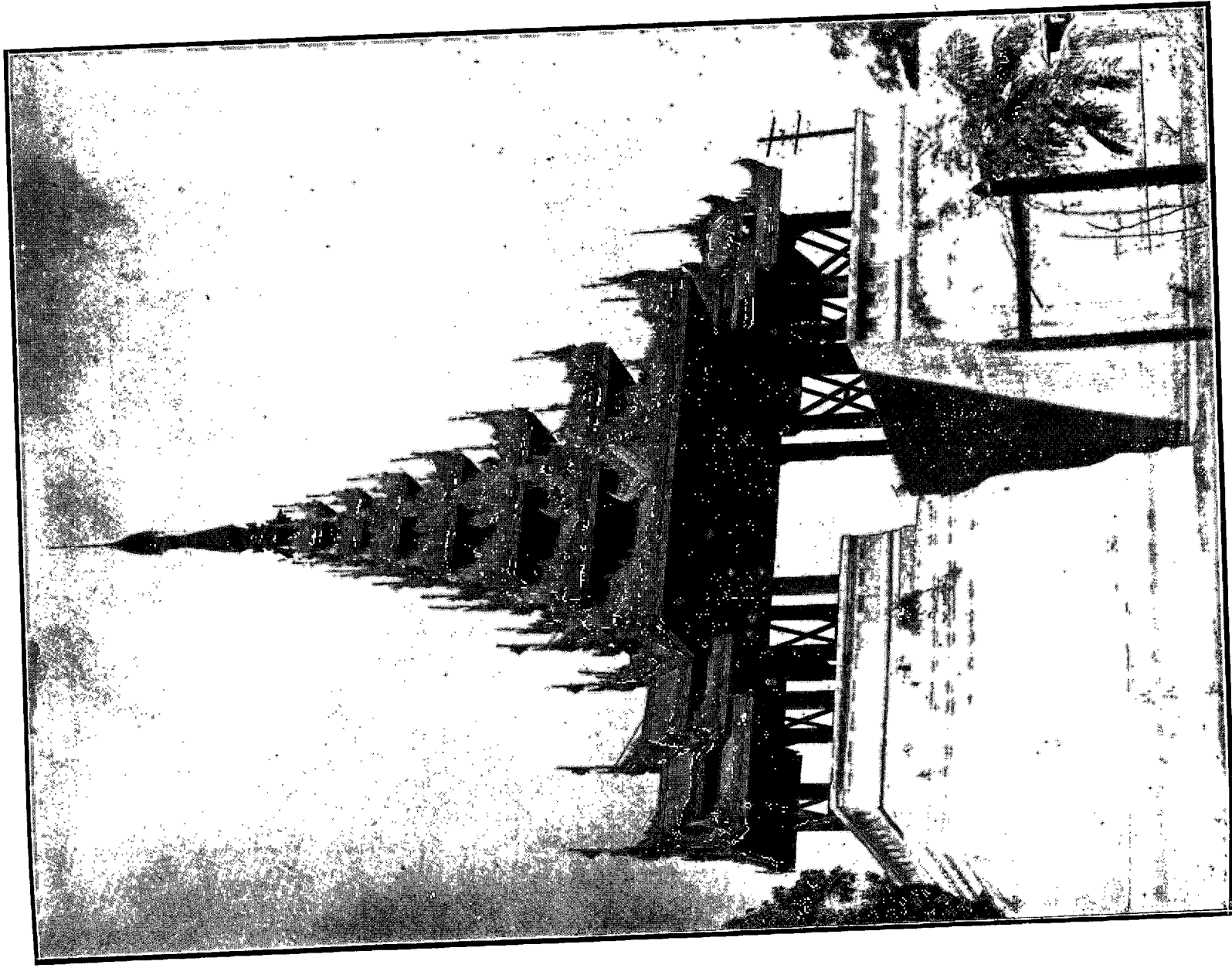
PERSONNEL.

There were no changes in personnel during the year under report. Monsieur Chas. Duroiselle and U Lu Pe Win continued to hold respectively the post of Superintendent and that of Temporary Assistant Superintendent, Archæological Survey, Burma.

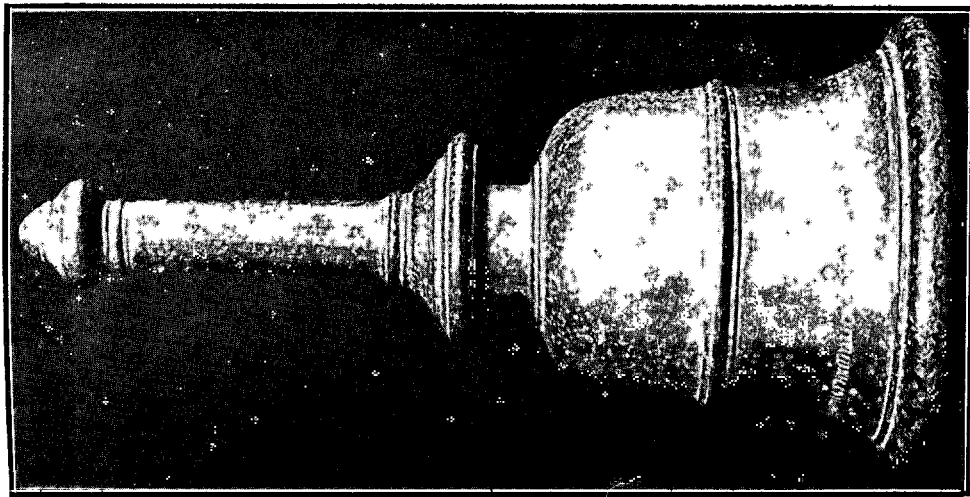
CHAS. DUROISELLE,

Superintendent, Archæological Survey, Burma.

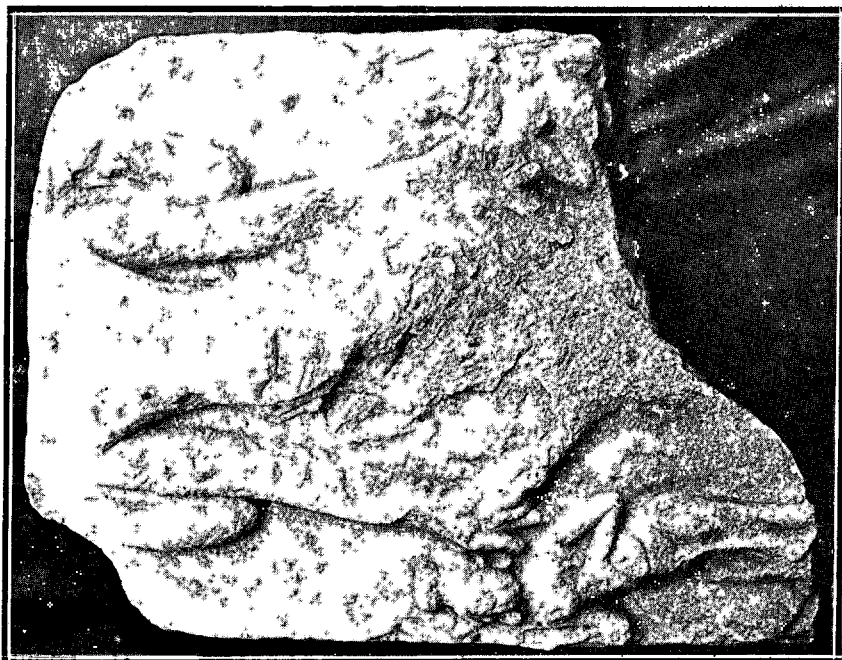
MANDALAY, July 1938.



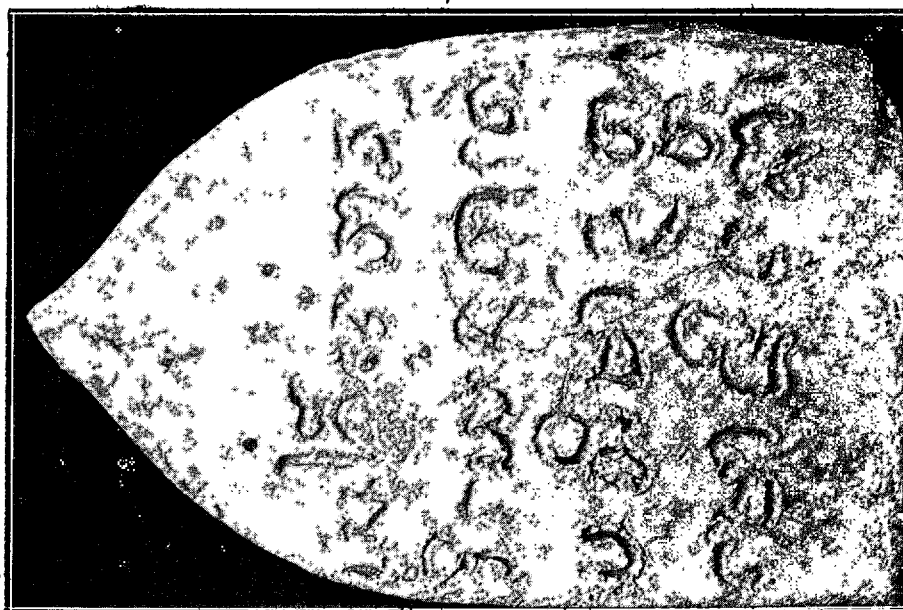
Mandalay.—Pyatthat No. 48 over the South Main Gate of Fort Dufferin, after reconstruction.

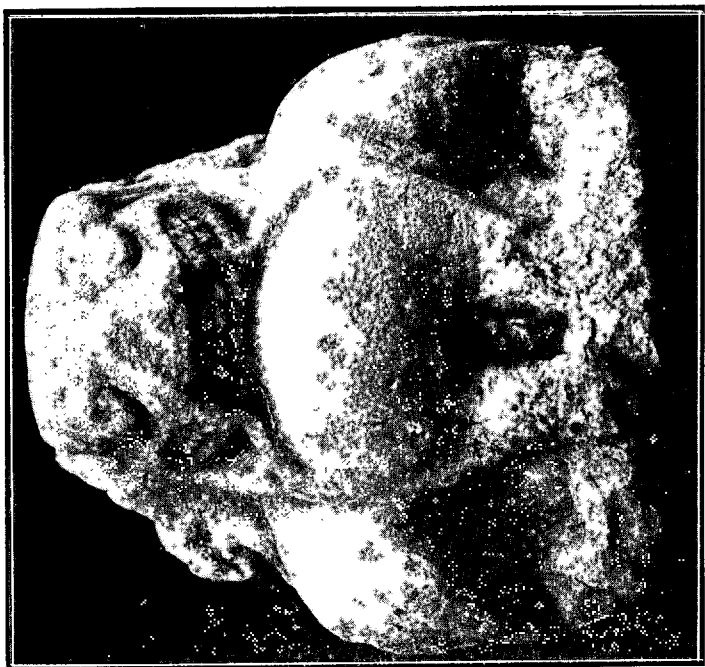


(a) *Myinṣagan*.—An inscribed bronze bell.



(b) *Myinṣagan*.—A fragment of a stone relief showing a Bodhisattva flanked by two saktis.



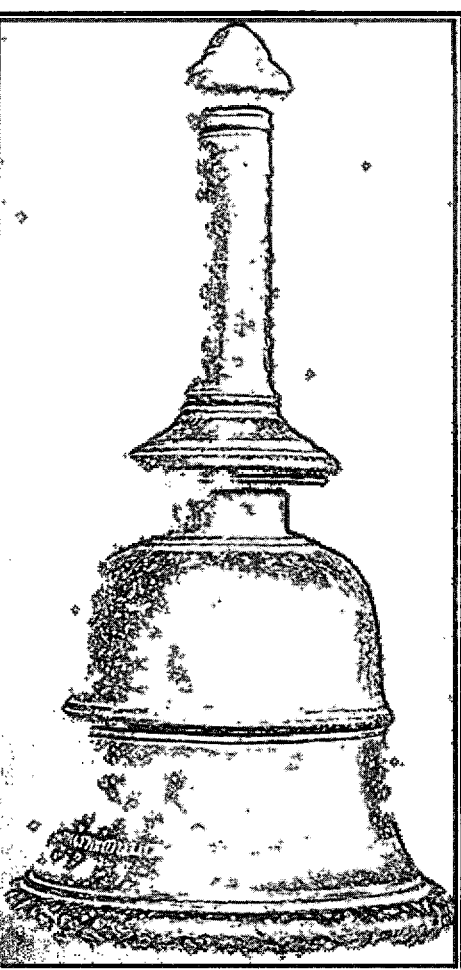


(a) *Hmausa*.—A stone figure of a double-bodied lion.



(b) *Waw*.—A terracotta plaque from Kyontu Paya.

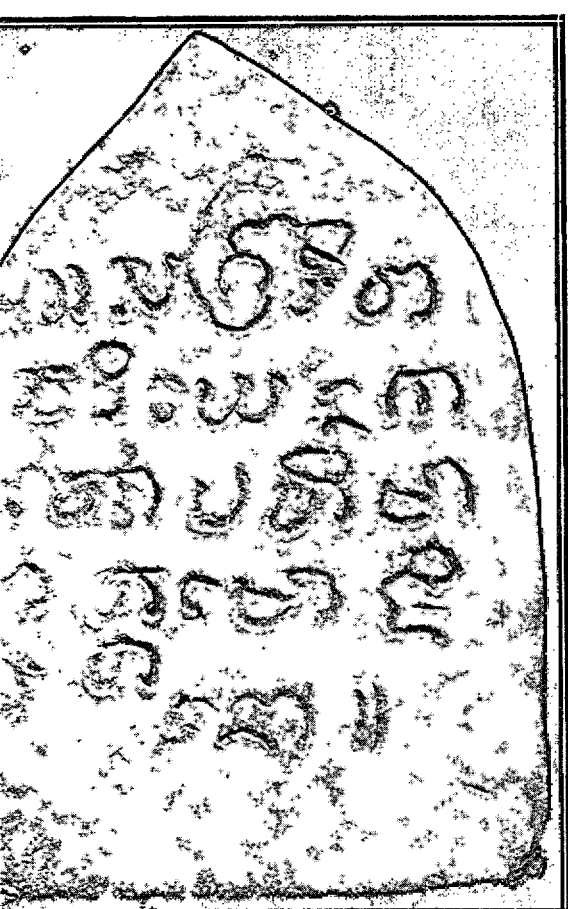




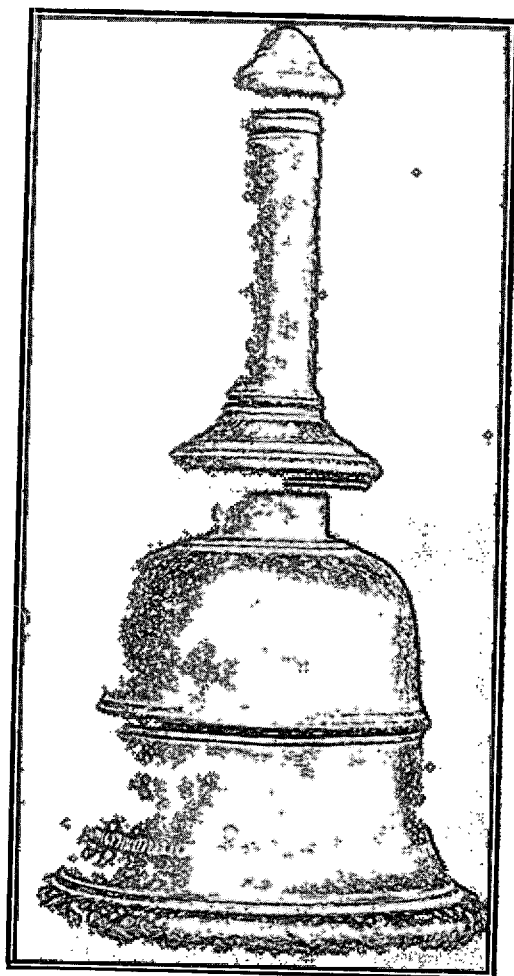
(a) *Myinṭagan*.—An inscribed bronze bell.



(b) *Myinṭagan*.—A fragment of a stone relief showing a Bodhisattva flanked by two saktis.



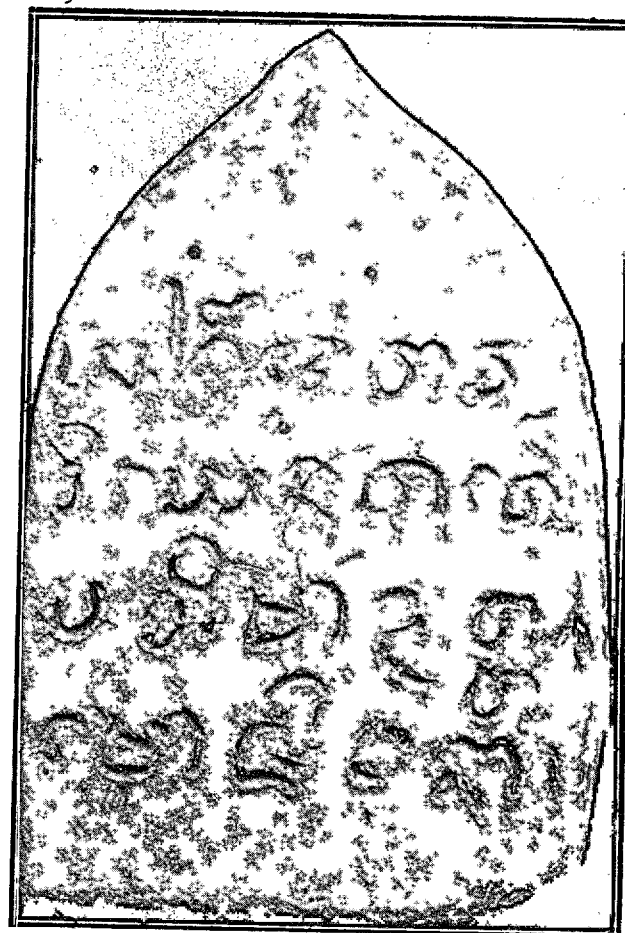
(c) and (d) *Myinṭagan*.—Inscriptions in Pāli on the reverse of terracotta votive tablets.



(a) *Myinṭagan*.—An inscribed bronze bell.



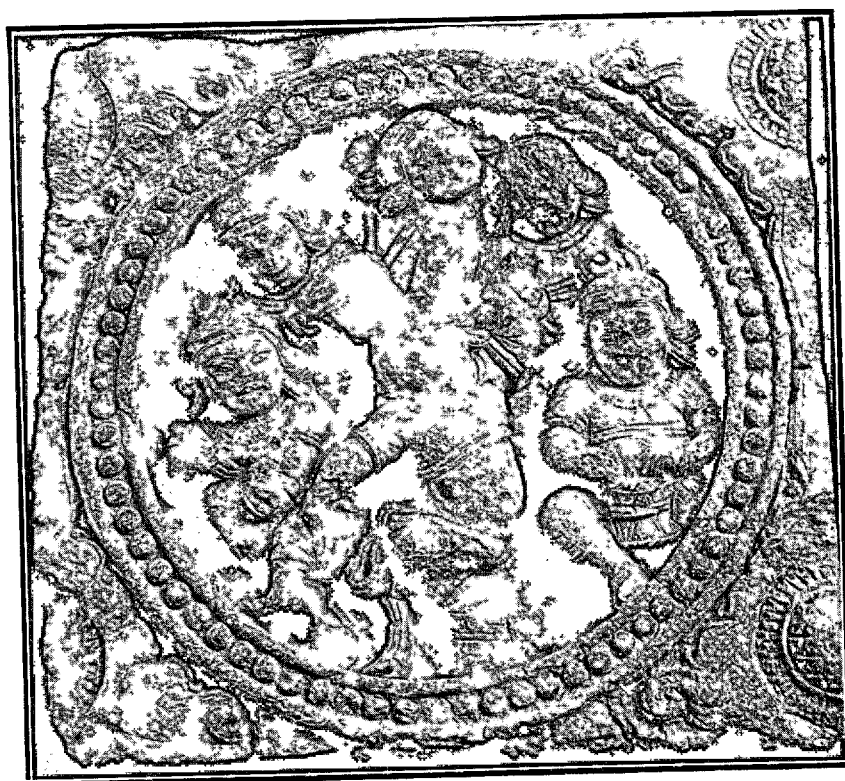
(b) *Myinṭagan*.—A fragment of a stone relief showing a Bodhisattva flanked by two saktis.



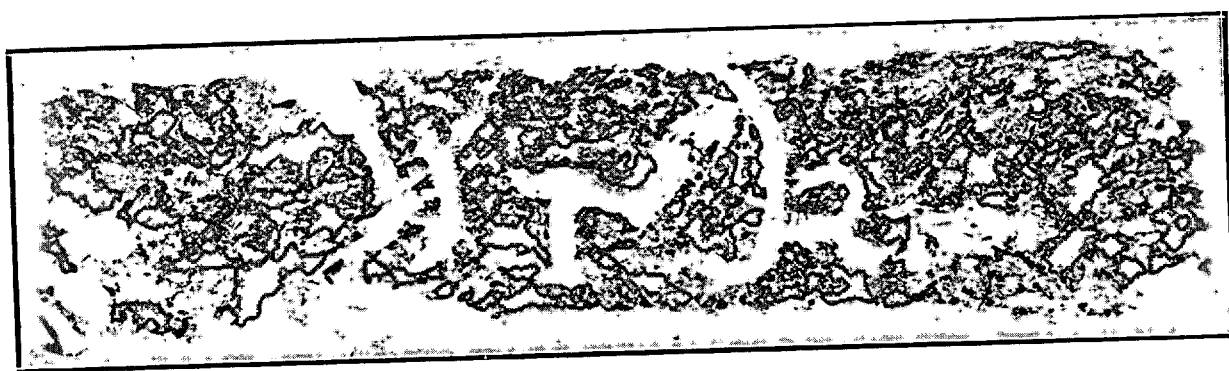
(c) and (d) *Myinṭagan*.—Inscriptions in Pāli on the reverse of terracotta votive tablets.



(a) *Hmawza*.—A stone figure of a double-bodied lion.



(b) *Waw*.—A terracotta plaque from Kyontu Paya.



(c) *Waw*.—Old Indian numerical signs inscribed on the upper rim of the terracotta plaque shown in fig. (b).

APPENDIX A.

Cost of the Archaeological Survey, Burma, under the main heads of Budget for the year 1937-38.

Main Heads of Budget.	Original budget allotment.	Total allotment as subsequently modified.	Expenditure.
(1)	(2)	(3)	(4)
29DE.—ARCHAEOLOGICAL DEPARTMENT.			
	Rs.	Rs.	Rs.
(1a) Pay of Officers—Permanent	8,010	8,010	8,004
(1b) Pay of Officers—Temporary (Non-Contract) ...	6,000	6,280	6,275
(2a) Pay of Establishment—Permanent	8,550	8,550	8,543
(3a) Allowances, Honoraria, etc., Fixed	2,340	2,340	2,340
(3b) Allowances, Honoraria, etc., Fluctuating ...	2,100	2,100	1,910
(4) Contingencies	3,000	3,000	2,990
(8) Conservation of Ancient Monuments	50,000	49,460	49,328
(9) Archaeological Exploration	500	500	500
Total			
	80,500	80,240	79,890

APPENDIX B.

Statement showing the Expenditure on Conservation of Ancient Monuments in Burma during the year 1937-38.

District.	Locality.	Name of work and description.	Amount of sanctioned estimate.	Original budget allotment.	Total allotment as subsequently modified.	Expenditure.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		I.—SPECIAL REPAIRS.	Rs.	Rs.	Rs.	Rs.	
Mandalay	Mandalay	Re-constructing Pyatthat No. 48 over the South Main Gate of the Fort Walls (Incomplete work in progress).	(1) 15,320	5,749	9,741	9,670	(1) Revised estimate. Work completed at a total cost of Rs. 14,637-9-9.
Do.	Do.	Special repairs to the Watch Tower of the Palace (New work).	1,540	1,551	1,315	1,315	
Do.	Do.	Special repairs to the Apartments of the Central Queen and Southern Queen in the Palace (New work).	2,920	4,000	2,821	2,819	
Do.	Do.	Special repairs to the Lily Throne Room in the Palace (New work).	...	(2) 4,000	...	...	(2) Re-appropriated to the work of re-constructing Pyatthat No. 48 over the South Main Gate of the Fort Walls, Mandalay.
		Cost of works ...	...	15,300	13,877	13,804	
		Add 23% P.W.D. Agency Charges ...	...	5,520	3,192	3,175	
		Total ...	...	18,820	17,069	16,979	
		II.—ANNUAL REPAIRS.					
Hanthawaddy.	Syriam ...	Old Portuguese Church ...	81	81	81	81	
Pegu	Pegu ...	Pāli stone shed and an old buoy	10	10	10	10	
Prome	Hmawza	Bawbawgyi Pagoda ...	...	...	...	...	
Do.	Do.	Bèbè Pagoda ...	400	400	400	398	
Do.	Do.	Lemyethna Pagoda ...	...	...	...	...	
Do.	Do.	Wages of the durwan looking after ancient monuments and antiquities.	192	192	192	* 192	
Mandalay	Mandalay	Palace buildings ...	3,965	4,000	4,000	3,994	
Do.	Do.	Pyatthats on the Fort Walls ...	4,000	4,000	4,000	3,998	
Do.	Do.	Maintenance of the gardens on the Palace platform—					
		(a) Pay of staff ...	1,956	1,956	1,956	1,956	
		(b) Cost of work ...	1,774	1,774	1,774	1,779	
		(c) Cantonment tax ...	95	95	95	95	
Do.	Do.	Maintenance of the Palace—					
		(a) Pay of staff ...	3,384	3,384	3,380	* 3,375	
		(b) Cost of supply ...	52	52	61	* 61	
		(c) Taxes ...	119	119	119	* 171	
Do.	Do.	Tawyagyaung Pagoda ...	100	100	100	98	
Do.	Do.	Royal Tombs ...	150	150	150	147	
Do.	Amarapura	Royal Tombs ...	250	250	250	249	
Do.	Do.	Remains of Bodawpaya's Palace	334	120	334	334	
Do.	Do.	Wages of the caretaker to the Royal Tombs and remains of Bodawpaya's Palace.	180	180	180	180	
Do.	Do.	Taungthaman Kyauktawgyi Temple.	481	481	481	481	
Do.	Do.	Wages of the caretaker to the Taungthaman Kyauktawgyi Temple and the inscription shed near Patodawgyi Pagoda.	180	180	180	* 180	
Kyaukse	Kalagyaung, Ebya and Metkaya.	Clearing jungles around Nandawye, Let-thè and Chanthaya Pagodas at Kalagyaung, Shwezigon Pagoda at Ebya and Shweyaungdaw Pagoda at Metkaya.	180	180	180	180	
		Carried over ...	...	17,704	17,923	17,959	

* Undertaken departmentally.

APPENDIX B—contd.

Statement showing the Expenditure on Conservation of Ancient Monuments in Burma during the year 1937-38—contd.

District.	Locality.	Name of work and description.	Amount of sanctioned estimate.	Original budget allotment.	Total allotment as subsequently modified.	Expenditure.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		II.—ANNUAL REPAIRS—contd.	Rs.	Rs.	Rs.	Rs.	
		Brought forward ...	...	17,704	17,923	17,959	
Sagaing	Sagaing	Tupayon Pagoda ...	355	178	355	341	
Do.	Do.	Inscription shed near the Tupayon Pagoda.	56	92	56	55	
Do.	Do.	Wages of the caretaker to the Tupayon Pagoda and the inscription shed near it.	144	144	144	144	
Do.	Do.	Municipal area tax and lighting tax on the inscription shed near the Tupayon Pagoda.	4	4	4	* 3	
Do.	Mingun	Tazaung and Bell ...	260	220	260	258	
Do.	Dō.	Pondawpaya ...	30	52	30	29	
Do.	Do.	Sinbyumè Pagoda ...	300	460	300	300	
Do.	Do.	Wages of the caretaker to the Tazaung and Bell, Pondawpaya and Sinbyumè Pagoda.	144	144	144	144	
Do.	Ava	Okkyaung and Watch Tower	984	262	984	950	
Do.	Do.	Wages of the caretaker to Okkyaung and Watch Tower.	144	144	144	144	
Shwebo	Shwebo	Shed over the inscription stone in the Court-house compound.	5	5	5	5	
Myingyan	Pagan	Wages of durwans looking after Pagodas and the Museum.	2,028	1,992	2,028	2,028	
Myingyan	Pagan	Shwesandaw Pagoda (Spent) ...	1,937 9	1,960			
Do.	Do.	Damayangyi Temple (Spent) ...	1,897 5	1,900			
Do.	Do.	Thatbyinnyu Temple (Spent) ...	76 3				
Do.	Do.	Tilominlo Temple (Spent) ...	15 0	173			
Do.	Thi-yi-pyitsaya.	Lawkananda Pagoda (Spent) ...	74 12				
Do.	Minnanthu	Nandamanya Temple (Spent) ...	2 12				
Do.	Do.	Payathonzu Temple (Spent) ...	2 3				
Do.	Do.	Sulamani Temple (Spent) ...	33 12				
Do.	Do.	Thanbula Temple (Spent) ...	1 2				
Do.	Myinpagan	Abeyadana Temple (Spent) ...	2 3				
Do.	Do.	Kubyaukkyi Temple (Spent) ...	10 12				
Do.	Do.	Myinkaba Pagoda (Spent) ...	6 12				
Do.	Do.	Manuha Temple (Spent) ...	39 1				
Do.	Do.	Nanpaya Temple (Spent) ...	2 12				
Do.	Do.	Nagayon Temple (Spent) ...	3 3				
Do.	Do.	Seinnyet Ama Temple (Spent) ...	1 11				
Do.	Do.	Seinnyet Nyima Pagoda (Spent) ...	1 11				
Do.	Nyaung-u	Hmyathat Ōnhmin (Spent) ...	1 9				
Do.	Do.	Kyanzittha's Ōnhmin (Spent) ...	2 2				
Do.	Do.	Kondawgyi Temple (Spent) ...	29 13				
Do.	Do.	Kyauku Ōnhmin (Spent) ...	19 1				
		Carried over ...	...	21,401	22,377	22,360	

* Undertaken departmentally.

APPENDIX B—concl'd.

Statement showing the Expenditure on Conservation of Ancient Monuments in Burma during the year 1937-38—concl'd.

District.	Locality.	Name of work and description.	Amount of sanctioned estimate.	Original budget allotment.	Total allotment as subsequently modified.	Expenditure.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
		II.—ANNUAL REPAIRS—concl'd.	Rs.	Rs.	Rs.	Rs.	
		Brought forward ...	...	21,401	22,377	22,360	
Myingyan	Nyaung-u	Sapada Pagoda (Spent)	Rs. A.				
Do.	Do.	Thamihwet <i>Ohmmin</i> (Spent) ...	0 10				
Do.	Do.	Thetkyantuni Temple (Spent) ...	1 9				
Do.	Pagan	Bidagat Taik or Library (Spent) ...	1 9				
Do.	Do.	Bupaya Pagoda (Spent) ...	8 1				
Do.	Do.	Damayangyi Temple (Spent) ...	16 9				
Do.	Do.	Gawdawpalin Temple (Spent) ...	2 12				
Do.	Do.	Mahabodhi Temple (Spent) ...	25 0				
Do.	Do.	Mimalaung-gyaung Temple (Spent) ...	6 12				
Do.	Do.	Mingalazedi Pagoda (Spent) ...	0 12				
Do.	Do.	Museum (Spent) ...	89 2	418	4,729	4,693	4,685
Do.	Do.	Nathlaung-gyaung Temple (Spent) ...	19 8				
Do.	Do.	Ngakywe-nadaung Pagoda (Spent) ...	1 12				
Do.	Do.	Patothamiya Temple (Spent) ...	1 12				
Do.	Do.	Pebingyaung Pagoda (Spent) ...	23 2				
Do.	Do.	Sarabha Gate (Spent) ...	1 12				
Do.	Do.	Shinbinthalyaung or Recumbent Image of Buddha (Spent) ...	1 12				
Do.	Do.	Shwegugyi Temple (Spent) ...	0 12				
Do.	Do.	Shwesanday Pagoda (Spent) ...	17 4				
Do.	Do.	Thandawgya Image (Spent) ...	1 12				
Do.	Do.	Thatbyinnyu Temple (Spent) ...	0 12				
Do.	Do.	Tilominlo Temple (Spent) ...	1 12				
Do.	Do.	Upali Thein (Spent) ...	1 2				
Do.	Do.	Upali Thein (Spent) ...	2 3				
Do.	Pwasaw	Damayazika Pagoda (Spent) ...	2 2				
Do.	Thi-yi-pyitsaya.	Lawkananda Pagoda (Spent) ...	1 11				
Do.	Do.	Petleik Pagoda, Eastern one (Spent) ...	9 3				
Do.	Do.	Petleik Pagoda, Western one (Spent) ...	9 3				
Do.	Pagan	Maintenance of gang for repairing approach roads to pagodas and clearing jungles in pagoda compounds (Spent) ...	266 0	267			
		Cost of works ...	...	26,130	27,070	27,045	
		Add 23 per cent agency charges on the cost of works executed by P.W.D.	...	5,106	5,321	5,304	
		Total ...	...	31,236	32,391	32,349	
		GRAND TOTAL ...	...	50,056 (a) - 56	49,460	49,328	
				50,000			

(a) For rounding.

APPENDIX C.

Statement showing the time spent on each tour and the places visited by the Superintendent and Assistant Superintendent, Archaeological Survey, Burma, Mandalay, during the year 1937-38.

Date.	Object of journey.	Number of days.
(1)	(2)	(3)
1937.	Superintendent, Archaeological Survey, Burma.	
16th to 21st November 1937 ...	To inspect ancient monuments and the conservation works in progress at Pagan in the Myingyan District.	6
14th to 16th December 1937 ...	To inspect ancient monuments and the conservation works in progress at Amarapura in the Mandalay District and at Sagaing and Aya in the Sagaing District.	3
20th December 1937 ...	To inspect ancient monuments and the conservation works in progress at Mingun in the Sagaing District.	1
1938.		
8th to 17th February 1938 ...	To inspect ancient monuments and to conduct excavations at Pagan in the Myingyan District.	10
22nd to 28th February and 1st to 4th March 1938.	To inspect ancient monuments and to conduct excavations at Hmawza in the Prome District.	11
5th to 7th March 1938 ...	To consult documents at Rangoon ...	3
8th to 10th March 1938 ...	To conduct excavations at Kyontu Paya, near Waw in the Pegu District.	3
	Total ...	37
1937.	Assistant Superintendent, Archaeological Survey, Burma.	
16th to 21st November 1937 ...	To inspect ancient monuments and the conservation works in progress at Pagan, Myingyan District, in the company of the Superintendent.	6
14th to 16th December 1937 ...	To inspect ancient monuments and the conservation works in progress at Amarapura, Mandalay District, and at Sagaing and Aya, Sagaing District, in the company of the Superintendent.	3
20th December 1937 ...	To inspect ancient monuments and the conservation works in progress at Mingun, Sagaing District, in the company of the Superintendent.	1
1938.		
31st January and 1st to 2nd February 1938.	To inspect and report on King Alaungpaya's Tomb at Shwebo under the orders of the Superintendent.	3
8th to 17th February 1938 ...	To inspect ancient monuments and to conduct excavations at Pagan, Myingyan District, in the company of the Superintendent.	10
22nd and 23rd February 1938 ...	To inspect and report on the wall of an ancient pagoda uncovered at Pegu under the orders of the Superintendent.	2
24th and 25th February 1938 ...	To inspect and report on the antiquities discovered in Prome under the orders of the Superintendent.	2
26th to 28th February and 1st to 4th March 1938.	To inspect ancient monuments and conduct excavations at Hmawza, Prome District, in the company of the Superintendent.	7
5th to 10th March 1938 ...	To conduct excavations at Kyontu Paya near Waw, Pegu District, in the company of the Superintendent.	6
	Total ...	40

APPENDIX D.

List of Publications issued by the Archaeological Survey Department, Burma, during the year 1937-38.

Nil.

APPENDIX E:

List of Drawings made by the Archaeological Survey, Burma, during the year 1937-38.

Annual No. (1)	Serial No. (2)	Description of Drawing. (3)	Scale. (4)	Locality. (5)	Remarks. (6)
1	770	Painting representing Buddha's conversion of ogre Alavika on a wall of a temple (No. 449)—an outline drawing.	1' = 2"	Thiipyitsaya.	
2	771	Painting representing Indra riding an elephant within scroll of floral design, found on a wall of the Abeyadana Temple.	1' = 4"	Myinpagan.	
3	772	Painting representing a seated goddess with six hands holding six attributes, found on a wall of the Abeyadana Temple.	1' = 8"	Do.	
4	773	Painting representing an ascetic sitting at the entrance to a cave and holding something that looks like a ladle in both hands, found on a wall of the Abeyadana Temple.	1' = 8"	Do.	
5	774	Painting representing a standing Mahāyānistic god with six hands holding six attributes, found on a wall of the Abeyadana Temple.	1' = 8"	Do.	
6	775	Elevation, showing the panel-work, of the part of a brick wall uncovered by Maung Ko Ko in his garden at Nandawgôn.	1' = 4"	Pegu.	
7	776	Plan of the part of a brick wall uncovered by Maung Ko Ko in his garden at Nandawgôn.	1' = 4"	Do.	
8	777	Site plan of Nandawgôn	20" = 1'	Do.	

APPENDIX F:

List of Photographs taken by the Archaeological Survey, Burma, during the year 1937-38.

Annual No. (1)	Serial No. (2)	Description of Photograph. (3)	Size of Photograph. (4)	Locality. (5)	Remarks. (6)
1	* 4006	Pyatthat No. 48 over the South Main Gate of the Fort Walls after reconstruction—General view from south-south-west.	Full ...	Māndalay.	
2	4007	Pyatthat No. 48 over the South Main Gate of the Fort Walls after reconstruction—Nearer view from south-south-west.	Full ...	Do.	
3	4008	A bronze bell with a one-line inscription incised round it near the rim, said to have been found in a field east of Tāmani Ōkkyauṅ.	Half ...	Myinpagan.	
4	4009	A stone image of the crowned Buddha with the right arm missing, found in the excavation at a mound in Ko Kyaw Zaw's field north-west of Kubyaukgale Temple.	Half ...	Do.	
5	4010	A stone image of Buddha, headless and right arm missing and what remains being broken into two fragments, found in the excavation at a mound in Ko Kyaw Zaw's field north-west of Kubyaukgale Temple.	Half ...	Do.	
6	4011	A fragment of stone showing the lower portion below the waist of a human figure seated on a lotus with the right foot placed underneath the left thigh and the left foot under the buttock, found in the excavation at a mound in Ma Thet Hnan's field a few yards to the north-east of Kubyaukgale Temple.	Half ...	Do.	
7	4012	Two fragments of a stone sculpture which fit exactly showing a standing figure (headless) of a monkey, found in the excavation at a mound in Ma Thet Hnan's field a few yards to the north-east of Kubyaukgale Temple.	Half ...	Do.	
8	4013	Bust, without head and right arm, of Buddha in sandstone, found in the excavation at a mound in Ma Thet Hnan's field a few yards to the north-east of Kubyaukgale Temple.	Half ...	Do.	
9	4014	A stone axe or celt found in the excavation at a mound in Ma Thet Hnan's field a few yards to the north-east of Kubyaukgale Temple.	Quarter ...	Do.	
10	4015	A shallow bronze bowl found by coolies while repairing the road on the west of Myinkabagyi Monastery.	Half ...	Do.	
11	4016	A fragment of a stone sculpture in relief showing a four-armed Bodhisattva flanked by two saktis, found in U Byant's field east of Seinnyet Temple.	Half ...	Do.	
12	4017	A terracotta votive tablet found in U Pyant's field east of Seinnyet Temple.	Half ...	Do.	
13	4018	Inscription in Pāli in Burmese characters on the back of a terracotta votive tablet (No. 12/4017) found in U Pyant's field east of Seinnyet Temple.	Half ...	Do.	
14	4019	Inscription in Pāli in Burmese characters on the back of a terracotta votive tablet (duplicate of No. 12/4017) found in U Pyant's field east of Seinnyet Temple.	Half ...	Do.	
15	4020	A stone image of seated Buddha broken below the neck found in the excavation at a mound in Kolôn Quarter.	Half ...	Pagan.	

* Numbering continued from the previous report.

APPENDIX F—contd.

List of Photographs taken by the Archaeological Survey, Burma, during the year 1937-38—contd.

Annual No. (1)	Serial No. (2)	Description of Photograph. (3)	Size of Photograph. (4)	Locality. (5)	Remarks. (6)
16	4021	A stone inscription in Burmese found in U Zawana's monastery at Minnanthu Village and now preserved in the Pagan Museum—obverse face.	Full ...	Pagan.	
17	4022	A stone inscription in Burmese found in U Zawana's monastery at Minnanthu Village and now preserved in the Pagan Museum—reverse face of No. 16/4021.	Full ...	Do.	
18	4023	Three fragments of a stone inscription in Burmese found in U Zawana's monastery at Minnanthu Village and now preserved in the Pagan Museum.	Full ...	Do.	
19	4024	A stone inscription in Burmese found near an old <i>śimā</i> at Ywatha.	Full ...	Ywatha (Pagan).	
20	4025	A brick mound in Ko Mya Khaing's garden at Zegyo-Shanzu Village—east view.	Full ...	Hmawza.	
21	4026	A stone figure of a double-bodied lion found in the excavation at a mound in Ko Mya Khaing's garden at Zegyo-Shanzu Village—front view.	Half ...	Do.	
22	4027	A stone figure of a double-bodied lion found in the excavation at a mound in Ko Mya Khaing's garden at Zegyo-Shanzu Village—profile view.	Half ...	Do.	
23	4028	A terracotta votive tablet, a stone figure of a double-bodied lion, a broken figure of an Arhat, a fragment of a terracotta image of Buddha in the found and a fragment of a stone relief showing the Buddha seated European fashion and a disciple devotee in the worshipping attitude, found in the excavation at a mound in Ko Mya Khaing's garden at Zegyo-Shanzu Village—a group photo.	Full ...	Do.	
24	4029	Iron rods found in the excavation at a mound in Saw Maung's garden at Shwegyobinyo Village.	Full ...	Do.	
25	4030	A broken earthen pot containing bones, a small fragment of a stone sculpture and a damaged bronze image of Buddha, found in the excavation at a mound in Saw Maung's garden at Shwegyobinyo Village—a group photo.	Full ...	Do.	
26	4031	A terracotta head of an elephant (trunk and tusks missing) found at a mound in Mòk-somakwin, south of Shwegyobinyo Village.	Half ...	Do.	
27	4032	A fragment from the body in plaster of a Bodhisattva found in the excavation at a mound in Pu Aung's garden south of Yindaik Kwin.	Half ...	Do.	
28	4033	A stone head of Buddha found in the excavation at a mound at the south-east corner of the old Palace site.	Quarter ...	Do.	
29	4034	A fragment of a terracotta plaque depicting horses with riders, found in the excavation at Kyontu Paya.	Half ...	Waw.	
30	4035	Old Indian characters or numerical symbols inscribed on the upper rim of the fragment of a terracotta plaque mentioned as No. 29/4034 above (from an estampage).	Half ...	Do.	
31	4036	A terracotta plaque depicting horses with riders found in the excavation at Kyontu Paya.	Full ...	Do.	

APPENDIX F—concl.

List of Photographs taken by the Archaeological Survey, Burma, during the year 1937-38—concl.

Annual No. (1)	Serial No. (2)	Description of Photograph. (3)	Size of Photograph. (4)	Locality. (5)	Remarks. (6)
32	4037	Old Indian characters or numerical symbols inscribed on the upper rim of the terracotta plaque mentioned as No. 31/4036 above (from an estampage).	Half ...	Waw.	
33	4038	A terracotta plaque depicting a scene of dancing with music found in the excavation at Kyontu Paya.	Full ...	Do.	
34	4039	Old Indian characters or numerical symbols inscribed on the upper rim of the terracotta plaque mentioned as No. 33/4038 above (from an estampage).	Half ...	Do.	
35	4040	Old Indian characters or numerical symbols inscribed on the upper rim of a terracotta plaque found in the excavation at Kyontu Paya (replica of No. 1/3869 of 1935-36 found at the same site).	Half ...	Do.	
36	4041	Remains of the east retaining brick wall of the platform of Kyontu Paya uncovered at the north-east corner—north-east view.	Full ...	Do.	
37	4042	A portion of the laterite basement wall of Kyontu Paya uncovered on the north side—north view.	Full ...	Do.	
38	4043	Remains of the north retaining brick wall of the platform of Kyontu Paya uncovered at the north-west corner—north view.	Full ...	Do.	
39	4044	Remains of the west retaining wall of the platform of Kyontu Paya uncovered at the north-west corner—west view.	Full ...	Do.	
40	4045	A terracotta plaque depicting a lion's head with wide-opened mouth throwing out a stream of water, found at Let-khokpin-payakon.	Half ...	Do.	

APPENDICES.

APPENDIX G.

Additions to the Library of the Office of the Superintendent, Archaeological Survey, Burma, during the year 1937-38.

Number of books purchased.	Number of books received in exchange or as presentation.	Total.	Remarks.
(1)	(2)	(3)	(4)
39	99	138	

APPENDICES.

APPENDIX H.

List of Inscriptions, Copper Plates, Seals, Coins, etc., discovered or acquired during the year with an account of the manner in which they were dealt with or disposed of.

Serial No.	Locality.	Inscribed Object.	Dimensions.	Language and script.	Date.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
I.—INSCRIPTIONS.						
1	Close to and on the east side of a well on the west of Anark-on Village, ten miles to the south-east of Pagan, Myingyan District.	Stone ...	Twelve lines.	Burmese	587 B.E.	Records the erection of two stupas by one Nga Saik Thin after he had met with success in his litigation against Nga Saing Thin. Contains also an imprecation on those who would harm his foundation.
2	Between a small stupa and an old <i>stima</i> (ordination hall) on the east of U Pandicca's monastery at Ywatha Village about eight miles to the south of Pagan, Myingyan District.	Do. ...	Fifteen lines.	Do.	...	The inscription is much damaged. It probably records the building of a <i>stima</i> (Ordination Hall) by King Thibaw (1878-85 A.D.). The stone has been brought over to the Pagan Museum.
3	U Zawana's monastery 200 feet to the south-west of the Lemyethna Pagoda at Minnanthu Village about two and half miles to the south-east of Pagan, Myingyan District.	Do. ...	Obverse : sixteen lines. Reverse one line.	Do.	600 (?) B.E.	Records the building of a monastery and the dedication of land thereto. The stone has been removed to the Pagan Museum.
4	U Zawana's monastery 200 feet to the south-west of the Lemyethna Pagoda at Minnanthu Village about two and half miles to the south-east of Pagan, Myingyan District.	Do. ...	About forty lines.	Do.	610 B.E. 631 B.E. 677 B.E.	Records the erection of a monastery and the dedication of land thereto. The stone has been removed to the Pagan Museum.
5	A small <i>Gū</i> or temple (No. 181), a few yards to the north-west of the Shweleik-n Pagoda (No. 180) on the Pagan-Nyaung-u Road north-east of the Tilominlo Temple at Pagan, Myingyan District.	Do. ...	Six lines	Do.	...	Fragment of top of inscription. Records probably a dedication of land.
6	Originally found in a field east of the Tamani Okkyaung to the south-east of Myinpagan Village, Pagan Township, Myingyan District, and now in the Archaeological Office, Mandalay.	Bronze	One line	Pāli ...	...	Records the offering of this bell by Amanga to the Ratana stupa in the monastery of Thera Tambalinha.
7 to 10	Originally found in a mound in Saw Maung's garden at Shwegyobinyo Village, Hmawza, Prome District, and now in the Museum at Hmawza.	Bricks	...	...	...	Old Indian numeral symbols.
11 to 13	Originally found in a mound at the south-east corner of the Old Palace site at Hmawza, Prome District, and now in the Museum at Hmawza.	Do.	...	...	...	Do.
14 to 16	Originally found in the excavation at the Kyontu Paya, Waw, Pegu District, and now in the Archaeological Office, Mandalay.	Terra-cotta plaques.	...	...	...	Do.
17	Outside the Shinbin-nyinawng or Shinmyin-launggon Pagoda, south of Magyigyaung Village, one mile north of Chanthagyi Sathindaik, north of Minbu Town.	Stone ...	Obverse : 13 lines. Reverse : 10 lines in small letters. 15 lines in large letters.	Burmese Do. Do.	635 B.E.	Records the offering of slaves and bullocks to a Buddha image in the presence of many witnesses. Illegible. Records, with curse and blessing, the offering of slaves in the presence of witnesses, laymen and clerics.
18	North of a four-faced <i>Gū</i> or temple (No. 68) with broken bell-top, and east of two square Kalagyaung (temples), in a field two and a half furlongs west of Tetthit Village, a little north of the road from Minnanthu to East Wetkyi-in Village, north of the Shwechaung at Nyaung-u, Myingyan District.	Do. ...	Obverse : 50 lines. Reverse : 36 lines.	Do. Do.	544 B.E. 568 B.E. 5... B.E. 6... B.E.	Records a list of slaves. Records the dedication of slaves and lands by Prince Rājasū and his wife.

APPENDIX H—contd.

List of Inscriptions, Copper Plates, Seals, Coins, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd.

Serial No.	Locality.	Inscribed Object.	Dimensions.	Language and script.	Date.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		I.—INSCRIPTIONS—contd.				
19	North-east corner of Myaukhle Gñ (temple), two furlongs south-west of Wetkyi-in, West Monastery, 500 feet north of the Thagyahit Pagoda and two furlongs north-west of the Kundan-minyaza Pagoda, a little north of the Nyaung-u Pagan Road at Pagan, Myingyan District.	Stone ...	Twenty-two lines.	Burmese	...	It is an old inscribed slab of stone re-discovered. The estampage taken of it when first discovered years ago did not contain the lower part of the inscription which was buried underground. It records the dedication of slaves.
20	Shwezedi Kyaungdaik, 1,000 feet east of the wall of Myodwin Village (Pinle), Thabyedaung, Myittha Township, Kyaukse District.	Do. ...	Obverse: 32 lines. Reverse: 17 lines.	Do.	637 B.E. 699 B.E.	Records the building of a monastery, founding of a library, installing of an image and erecting of a temple and dedication of lands by a minister Suvanna Lakya (a minister of Sinbyuthakhin Mingyi, i.e., Thibathu).
21	One hundred feet west of the Sudaungpyi Pagoda, one mile south of Paunglaung Village, Pakòkku Township, Pakòkku District.	Do. ...	Obverse: 38 lines. Reverse: 27 lines.	Do.	520 B.E. 628 B.E. 717 B.E.	Records the erection of a Kalagyaung (temple), a <i>sīma</i> (Ordination Hall) with enclosures and a big <i>Kū</i> (cave) by Uim Phuy Sañ, a rich man, and others. Also records that Asankhaya, the eldest of the three Shan brothers, accepts with thanks, the presents offered by a good citizen, Nga Phun ra Sañ the founder, of the inscription.
22	One hundred feet west of the Sudaungpyi Pagoda, one mile south of Paunglaung Village, Pakòkku Township, Pakòkku District.	Do. ...	Obverse: 21 lines. Reverse: 5 lines.	Do.	628 B.E.	Records that the banker Samphasan and his son dedicate lands to the shrine. Contains—Imprecations on those who would harm their foundation.
23	Kandwingyi Pagoda three furlongs south of the Sudaungpyi Pagoda, one mile south of Paunglaung Village, Pakòkku Township, Pakòkku District.	Do. ...	Two fragments, the top fragment: 15 lines and the bottom fragment: 7 lines.	Do.	1896 A.B. (714 B.E.)	The inscription is incomplete. It probably records the building of a monastery.
24	Originally found in a field north of the wall of Pakhangyi and now under the Inspection Bungalow in Pakhangyi, Pakòkku District.	Do. ...	Nineteen lines (fragmentary)	Do.	670 B.E. 694 B.E. 713 B.E.	This is a fragment which fits exactly to the right of the other fragment found at Yanbokan near Pakhangyi and placed under the Inspection Bungalow in Pakhangyi in 1936-37, and records the dedication of land. Another fragment, to complete the lines is still missing.
25	Theindaw site, a hillock on the west side of the Yezagyo Road, one mile north of Pakhangyi and 500 feet west of Thek Village, Pakòkku Township, Pakòkku District.	Do. ...	Eight lines (fragmentary)	Do.	...	Probably records the grant of lands to the inmates of a monastery.
26	Minmahti Pagoda at Khuntha Village, Salingyi Township, Lower Chindwin District, opposite Amyint across the Chindwin.	Do. ...	Forty lines.	Do.	574 B.E.	Much damaged. Probably records the dedication of lands and slaves to the Pagoda.
27	Minmahti Pagoda at Khuntha Village, Salingyi Township, Lower Chindwin District, opposite Amyint across the Chindwin.	Do. ...	Obverse: 26 lines. Reverse: 27 lines.	Do.	420 B.E. 430 B.E. 432 B.E. 442 B.E. 651 B.E. 671 B.E. 681 B.E.	Records the dedication of lands to a <i>sīma</i> (Ordination Hall) and to a Kyaung (monastery) by King Anorata in the year 420 sakaraj (A.D. 1058). Records the dedications of lands to the same <i>sīma</i> and Kyaung mentioned above by different persons at different periods.
28	Myatlezu Pagoda north of Khuntha Village, Salingyi Township, Lower Chindwin District.	Do. ...	Thirty-one lines.	Do.	745 B.E.	Records the dedications of lands to the Pagoda.

APPENDIX H—contd.

List of Inscriptions, Copper Plates, Seals, Coins, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd.

Serial No.	Locality.	Inscribed Object.	Dimensions.	Language and script.	Date.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
		I.—INSCRIPTIONS—contd.				
29	Myatlezu Pagoda north of Khuntha Village, Salingyi Township, Lower Chindwin District.	Stone ...	Obverse: 34 lines. Reverse: 26 lines.	Burmese	584 B.E. 662 B.E. 780 B.E.	Records the dedication of lands to a stūpa, a monastery and an image house (Tazaung).
30	Myatlezu Pagoda north of Khuntha Village, Salingyi Township, Lower Chindwin District.	Do. ...	Seventeen lines.	Do.	601 B.E.	The inscription is fragmentary. It records the foundation of a Gñ (cave) and the dedication of land thereto. The inscription seems to be about 150 years later than the event which it records.
31	Kōdawbyauk Monastery, Tawgyaung Village, Amyint, Sagaing District.	Do. ...	Thirteen lines.	Do.	671 B.E. 677 B.E.	Records the foundation of a monastery and the dedication of lands thereto.
32	A Pagoda hillock 500 feet east of the monastery at the Tadaingshe Pagoda one furlong east of Aneint, Sagaing District.	Do. ...	Sixteen lines.	Do.	...	Fragmentary and damaged.
33	A Pagoda hillock two furlongs south-west of the Tadaingshe Pagoda, east of Aneint, Sagaing District.	Do. ...	Obverse: 18 lines. Reverse: 14 lines.	Burmese with one stanza in Pālī.	845 B.E. 852 B.E.	Records the foundation of the Shwegu Pagoda and the Zetawun Shwe Kyaung (golden monastery) and the dedication of lands thereto.
34	A monastery south of the Tadaingshe Pagoda east of Aneint, Sagaing District.	Do. ...	Two fragments, one shows 13 incomplete lines and the other 3 incomplete lines.	Burmese	...	Records the dedication of lands.
35	A Gñ (temple) south-east of the Pagoda at the Tawgyaung, one mile south-east of Khinmun Village, Chaung-u, Sagaing District.	Do. ...	Twenty-five lines.	Do.	677 B.E. 694 B.E.	Records the dedication of slaves to a stūpa, benedictions and imprecations.
36	A shrine at the Tawgyaung, Khinmun Village, Chaung-u, Sagaing District.	Do. ...	Twenty-four lines.	Do.	556 B.E.	Records the dedication of land to the Pagoda by King Alaungsithu.
37	Myathalaung Pagoda, now called Myethagaung Pagoda, half a mile north-west of Myethagaung Village, Myingyan District.	Do. ...	Eighteen lines.	Do.	...	The inscription is fragmentary. It probably records a law-suit about Pagoda slaves.
38	A stūpa 500 feet west of U Nanda's monastery, 500 feet east of Pagan Kyaung, west of Pyidawtha Quarter, Ywathitgyi Village, Sagaing District.	Do. ...	Twenty-three lines.	Do.	670 B.E. 704 B.E. 732 B.E.	Records the foundation of a monastery and the dedication of lands thereto by eight citizens (Asañ).
39	Okkyauung two furlongs north of Sagaing Railway Station, west of Legyvuun-mye Village, Sagaing Town.	Do. ...	Two fragments, one fragment having 10 lines on the obverse and 11 lines on the reverse and the other having 5 lines on the obverse and one letter on the reverse.	Do.	...	The inscription is incomplete. It records an act of merit and King Kyawzwa's approval of the act and congratulations on the doer of the deed.
40	Aungchantha Gyaung, 100 yards east of the entrance to the Dayingyaw Pagoda, one furlong east of the Danubyu Gyaung at the foot of the Sagaing Hills.	Do. ...	Obverse: 27 lines. Reverse: 23 lines.	Do.	793 B.E.	Records the building of Mahāvihāra by the son and daughter of Mahāthaman the Governor of Sagaing. A piece of land along with other presents had been given by King Thado to Mahāsaman in the presence of his queen and courtiers at the time of his enshrining the Ratanā cetī. This land was probably dedicated to the Mahāvihāra. Usual benedictions and imprecations follow.

APPENDIX H—contd.

List of Inscriptions, Copper Plates, Seals, Coins, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd.

Serial No.	Locality.	Inscribed Object.	Dimensions.	Language and script.	Date.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)
I.—INSCRIPTIONS—concl'd.						
41.	Ten feet from enclosure west of the Zedihaung, two furlongs south of the southernmost temple of the Guthonlon, one furlong north-east Pinya Shwezigon at Pinya, Tada-u Township, Sagaing District.	Stone.	Thirty-three lines.	Burmese with one Pāli gāthā.	739 B.E.	Records the gifts made by Swasawke of two young elephants, one thousand ticals of silver, fifty of gold, etc., to Atwin Cinkā Sangharāja (the Archbishop) who had built a monastery north of Pinya Shwezigon.
42.	Hmawgun, Paya west of Saga-in Village at Pinya, Tada-u Township, Sagaing District.	Do. ...	Sixteen lines.	Burmese	713 B.E.	The main inscription consists of 12 lines and contains the date, while the remaining 4 lines are at the base of the stone and in rougher hand. The subject is the dedication of lands to a monastery.
43.	Hmawgun Paya west of Saga-in Village at Pinya, Tada-u Township, Sagaing District.	Do. ...	Thirty-four lines.	Burmese with two Pāli stanzas.	733 B.E. 749 B.E. 747 B.E.	The inscription is in three fragments and the right side of the top fragment down to line 12 is slightly damaged. It was founded by Sihāsūra caw mah hla (Thihathūra saw min hla) and records the offering of village lands and palm plantation.
44.	A hedge west of U Pyaw's ya, 500 feet west of the Hmawgun Paya at Pinya, Tada-u Township, Sagaing District.	Do. ...	Obverse: 34 lines. Reverse: 19 lines.	Burmese with four Pāli stanzas.	737 B.E. 739 B.E.	Records the building of a temple, a monastery and a Kalagyaung by Queen Saw Nanda, the chief queen of Man Kri Tryāphya (Mingyi Swasawke) and the dedication of villages and lands to them.
45.	A hedge west of U Pyaw's ya, 500 feet west of the Hmawgun Paya at Pinya, Tada-u Township, Sagaing District.	Do. ...	Obverse: 20 lines. Reverse: 23 lines.	Burmese	808 B.E. 815 B.E.	Records the building of a monastery and the dedication of lands thereto, and the repairing of the Weluwn Monastery.
46.	A hedge at U Pe U's Ya, ten feet north of the enclosure of the Hmawgun Paya at Pinya, Tada-u Township, Sagaing District.	Do. ...	Twenty lines.	Do.	843 B.E. 866 B.E.	Records the building of a monastery and the offering made thereof to Saya Thingā.
47.	The enclosure south-east of the Kudokgyi Pagoda, 500 feet south of the Hmawgun Paya at Pinya, Tada-u Township, Sagaing District.	Do. ...	Obverse: 32 lines. Reverse: 35 lines.	Pāli and Burmese. Two stanzas of Pāli on the obverse and 34 lines of Pāli on the reverse.	863 B.E. 871 B.E. 874 B.E. 882 B.E.	Records the erection of a monastery and the dedication of sugar-palm thereto.
48.	Zediha Pagoda 100 yards north-east of the Zeyyawuntha Kyaung, at the foot of the Sagaing hills.	Do. ...	Obverse: 16 lines. Reverse: 19 lines.	Burmese	...	Almost entirely illegible.
49.	Dakkhipa Taik, Taungbyin Village, Tabayin Township, Shwebo District.	Do. ...	Obverse: 25 lines. Reverse: 20 lines.	Do.	1984 A.B. 802 B.E.	Records the dedication of a monastery, the prayer for merit thereof and the sharing of the merit with others.
50.	East of the large four-faced Taungmin Kyaung inscription, Tawgyaung Village, Ancient, Sagaing District.	Do. ...	31 lines.	Burmese with one opening stanza in Pāli.	771 B.E. 776 B.E. 777 B.E. 779 B.E. 726 B.E.	Records the building of a Kalagyaung by the husband of (La) Po Princess, and the grant of lands to the inmates of the monastery for their support.

APPENDIX H—contd.

List of Inscriptions, Copper Plates, Seals, Coins, etc., discovered or acquired during the year, with an account of the manner in which they were dealt with or disposed of—contd.

Serial No.	Metal.	King.	Mint.	Date.	Obverse.	Reverse.	Remarks.
(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)
II—COINS.*							
Coins of the Sultans of Delhi.							
1	Silver ...	Muhammad III bin Tughlaq.	...	...	Legend in Persian characters.	Legend in Persian characters.	Ref. I.M.C. 373. Found at Kapadvanj, District Kaira, and presented by the Bombay Branch Royal Asiatic Society.
Kings of Gujarat.							
2	Copper	Muzaffar Shah II.	...	928 A.H.	Legend in Persian characters.	Legend in Persian characters.	Type P.W.M. No. 486. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
3	Do.	Do.	...	929 A.H.	Do.	Do.	Type P.W.M. No. 486a. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
4	Do.	Do.	...	930 A.H.	Do.	Do.	Type P.W.M. No. 488. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
5	Do.	Do.	...	931 A.H.	Do.	Do.	Type P.W.M. No. 488a. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
6	Do.	Do.	...	932 A.H.	Do.	Do.	Type P.W.M. No. 489. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
7	Do.	Do.	...	930 A.H.	Do.	Do.	Type P.W.M. No. 489a. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
8	Do.	Do.	...	931 A.H.	Do.	Do.	Type P.W.M. No. 489b. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
9	Do.	Do.	...	932 A.H.	Do.	Do.	Type P.W.M. No. 490. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
10	Do.	Bahadur Shah.	...	934 A.H.	Do.	Do.	Type P.W.M. No. 537. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
11	Do.	Do.	...	935 A.H.	Do.	Do.	Type P.W.M. No. 538. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
12	Do.	Do.	...	936 A.H.	Do.	Do.	Type P.W.M. No. 539. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
13	Do.	Do.	...	937 A.H.	Do.	Do.	Type P.W.M. No. 540a. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
14	Do.	Do.	...	938 A.H.	Do.	Do.	Type P.W.M. No. 541. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.

* These coins were presented to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.

APPENDIX H—contd.

List of Inscriptions, Copper Plates, Seals, Coins, etc., discovered or acquired during the year with an account of the manner in which they were dealt with or disposed of—contd.

Serial No. (1)	Metal. (2)	King. (3)	Mint. (4)	Date. (5)	Obverse. (6)	Reverse. (7)	Remarks. (8)
II.—Coins*—contd. Kings of Gujarat—contd.							
15	Copper	Bahadur Shah.	...	939 A.H.	Legend in Persian characters.	Legend in Persian characters.	Type P.W.M. No. 542. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
16	Do.	Do.	...	940 A.H.	Do.	Do.	Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
17	Do.	Do.	...	941 A.H.	Do.	Do.	Do.
18	Do.	Do.	...	942 A.H.	Do.	Do.	Type P.W.M. No. 543. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
19	Do.	Do.	...	943 A.H.	Do.	Do.	Type P.W.M. No. 544. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
20	Do.	Do.	...	...	Do.	Do.	Type No. 537. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
21	Do.	Do.	...	935 A.H.	Do.	Do.	Type No. 545a. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
22	Do.	Do.	...	937 A.H.	Do.	Do.	Type No. 545b. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
23	Do.	Do.	...	938 A.H.	Do.	Do.	Type P.W.M. No. 545c. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
24	Do.	Do.	...	939 A.H.	Do.	Do.	Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
25	Do.	Do.	...	940 A.H.	Do.	Do.	Do.
26	Do.	Do.	...	941 A.H.	Do.	Do.	Do.
27	Do.	Do.	...	942 A.H.	Do.	Do.	Type P.W.M. No. 546b. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
28	Do.	Do.	...	943 A.H.	Do.	Do.	Type P.W.M. No. 547. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
29	Do.	Do.	...	...	Do.	Do.	Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
30	Do.	Do.	...	938 A.H.	Do.	Do.	Found at Kapadvanj, District Kaira, and presented by the Bombay Branch Royal Asiatic Society.
31	Do.	Mahmud Shah, III.	...	944 A.H.	Do.	Do.	Type P.W.M. No. 711a. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.

* These coins were presented to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.

APPENDIX H—contd.

List of Inscriptions, Copper Plates, Seals, Coins, etc., discovered or acquired during the year with an account of the manner in which they were dealt with or disposed of—contd.

Serial No. (1)	Metal. (2)	King. (3)	Mint. (4)	Date. (5)	Obverse. (6)	Reverse. (7)	Remarks. (8)
II.—Coins*—concl'd. Kings of Gujarat—concl'd.							
32	Copper	Mahmud Shah III.	...	...	Legend in Persian characters.	Legend in Persian characters.	Type P.W.M. No. 714. Found at Kolhadi, Taluka Bhusawal, East Khandesh, and presented by the Bombay Branch Royal Asiatic Society.
Coins of the Mughal Emperors of India.							
33	Silver	Shah Jehan	Multan	1042 A.H.	Legend in Persian characters.	Legend in Persian characters.	Found at the Mamlatdar, Akola, and presented by the Bombay Branch Royal Asiatic Society.
34	Do.	Do.	Do.	1042 A.H.	Do.	Do.	Found at Koylar, District Nagpur, and presented by the Director of Industries, Central Provinces.
35	Do.	Aurangzeb	Surat	13 r.y. XXXI A.H.	Do.	Do.	Found at Kasarkheda, District Akola, and presented by the Director of Industries, Central Provinces, Nagpur.
36	Do.	Do.	Do.	1081 A.H.	Do.	Do.	Do.
37	Do.	Do.	Do.	1089 A.H.	Do.	Do.	Do.
38	Do.	Do.	Do.	22 r.y. 1090 A.H.	Do.	Do.	Found at Koylar, District Nagpur, and presented by the Director of Industries, Central Provinces, Nagpur.
39	Do.	Do.	Do.	23 r.y. 1090 A.H.	Do.	Do.	Found at Kasarkheda, District Akola, and presented by the Director of Industries, Central Provinces, Nagpur.
40	Do.	Do.	Do.	24 r.y. 1091 A.H.	Do.	Do.	Do.
41	Do.	Do.	Do.	25 r.y. 1092 A.H.	Do.	Do.	Found at Kalthan, Taluka Jalalpur, District Surat, and presented by the Bombay Branch Royal Asiatic Society.
42	Do.	Do.	Do.	25 r.y. 1093 A.H.	Do.	Do.	Do.
43	Do.	Do.	Do.	26 r.y. 1094 A.H.	Do.	Do.	Found at Koylar, District Nagpur, and presented by the Director of Industries, Central Provinces, Nagpur.
44	Do.	Do.	Do.	31 r.y. 1098 A.H.	Do.	Do.	Found in Satara District, and presented by the Bombay Branch Royal Asiatic Society.
45	Do.	Do.	Shahjahanabad.	21 r.y. 1089 A.H.	Do.	Do.	Found at Kasarkheda, District Akola, and presented by the Director of Industries, Central Provinces, Nagpur.
46	Do.	Do.	Jahangir-nagar.	47 r.y. 1115 A.H.	Do.	Do.	Found at the Mamlatdar, Akola, and presented by the Bombay Branch Royal Asiatic Society.
47	Do.	Shah Alam I Bahadur.	Burhanpur	...	Do.	Do.	Found in Satara District, and presented by the Bombay Branch Royal Asiatic Society.
48	Do.	Farrukhsiyar.	Surat	3 r.y. ...	Do.	Do.	Do.
49	Do.	Muhammad Shah.	Do.	...	Do.	Do.	Found in Satara District, and presented by the Bombay Branch Royal Asiatic Society. (Defaced with numerous shroff marks.)
50	Do.	Do.	Shahjahanabad.	4 r.y. 1134 A.H.	Do.	Do.	Found in Satara District, and presented by the Bombay Branch Royal Asiatic Society.

* These coins were presented to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.

APPENDIX H—concl.

List of Inscriptions, Copper Plates, Seals, Coins, etc., discovered or acquired during the year with an account of the manner in which they were dealt with or disposed of—concl.

Serial No. (1)	Metal (2)	King. (3)	Mint. (4)	Date. (5)	Obverse. (6)	Reverse. (7)	Remarks. (8)
					II.—COINS—concl.*		
51	Silver ...	Muhammad Shah.	Shahjahanabad (Darul khilafah).	25 r.y. 115X A H.	Legend in Persian characters.	India—concl Legend in Persian characters.	Found in Satara District, and presented by the Bombay Branch Royal Asiatic Society.
52	Silver ...	Anand Rao Gaekwar	...	4 r.y. ...	Persian characters.	Persian and Nagari characters and the sign of a scimitar.	Found at Kapadvanj, District Kaira, and presented by the Bombay Branch Royal Asiatic Society.
53	Do. ...	Do.	...	7 r.y. ...	Do.	Persian and Nagari characters and a scimitar.	Do.
54	Do. ...	Do.	...	...	Do.	Persian and Nagari characters.	Do.
55	Do. ...	Do	Baroda	...	Do.	Do.	Found at Kapadvanj, District Kaira, and presented by the Bombay Branch Royal Asiatic Society. (Half rupee.)
56	Do. ...	Malhar Rao	Do.	...	Do.	Do.	Found at Kanjari, Halal Mahal, and presented by the Bombay Branch Royal Asiatic Society.
	Coins issued by the		Peshwa Bajirao II and		his successors in	the name of Shah Alam II.	
57	Silver ...	...	Mulhabad (Poona).	...	Persian characters.	Persian characters.	From Perle (Karad), District Satara, and presented by the Bombay Branch Royal Asiatic Society.
58	Do. ...	...	Do.	...	Do.	Do.	Do.
59	Silver ...	...	Coins struck by the		Marathas in the name of Shah	Alam II.	Found at Patwardi, District Ahmednagar, and presented by the Bombay Branch Royal Asiatic Society.

* These coins were presented to the Coin Cabinet of the Phayre Provincial Museum, Rangoon.